THE HOLY Eucharist: OR, THE MYSTERY OF THE Lords Supper.

Briefly Explained.

By THOMAS WATSON Minister of the Gospel.

Dedit nobis Christus carnem suam in cibum, sanguinem in potum, animam in pretium, aquam lateris in lavacrum. Bernard.

1 Cor. 10. 21. *Ye cannot be partakers of the Lords Table, and the Table of Devils.*

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To the Honourable, Vertuous, and my ever Honoured Friend, Mrs. DOROTHY WOLSTENHOLME.

MADAM,

BEsides the Cognizance I have had of you, when it was my happineſs to live

among ſome of your Noble Relations, your friendly deportment, and the favourable Aſpect which you have been pleaſed to caſt upon me, hath very much rendred me your Debtor. And I knew not what other way to expreſs my ſelf grateful, than by preſenting you with ſome of that Treaſure, which through the help of the Spirit, I have digged out of the

 Sacred

Sacred Mines of Scripture. The Tractate which I here dedicate to you, is small, but the Subject treated on, is of eminent and singular worth. Pearls may lie in a little room; and a soveraign Electuary may be given upon a Knives point. The Supper of the Lord is a matter of weighty importance, as having in it the very pith and quintessence of the Gospel.

Madam, Admire distinguishing Grace, which hath made you Noble, not only in blood, but in spiritual Endowments*: How deeply are you obliged to God, who hath given you an insight into the Mysteries of life, which will abide with you, when the flower of Beauty shall fade, and the Feathers of Honor must lie in the dust. *Madam*, let Christ be ever in your thoughts,

* *Nobilitas cujusque rei est sibi secundum esse.*

thoughts, you are never out of his. Let that dear Saviour lie *as a bundle of Myrrhe* between your Breasts *; delight much in *the Galleries* where the King of Glory is held *. Let those hours be counted golden, when you are at Free-graces Table, and have Christ sup with you, and you with him. I have no more at present to add, only desire your Candid Interpretation,

* Cant. 1. 13.

* Cant. 7. 5.

and

and kind Reception of these few Impolished Lines; so entreating the Lord to enrich you with all spiritual and eternal Blessings, I take leave, and rest,

Madam,

Yours to serve you,

Thomas Watson.

TO THE Reader.

Christian Reader,

When I Contemplate the Holiness and Solemnity of the blessed Sacrament, I cannot but have some awe upon my spirit, and think my self bound to hold this Mystery in the highest veneration. The Elements of Bread and Wine

Wine are in themselves common, but under these Symbolical Representations, lie hid Divine Excellencies. Behold here the best of dainties, God is in this Cheer. Here is the Apple of the Tree of Life: Here is the house of Wine*, where the Banner of Free-grace is gloriously displayed. In the Sacrament we see Christ broken before us, and his broken body*

* *Dapes saliares.* Hor.

* בֵּית הַיָּיִן Cant. 3. 4.

is

is the only comfort for a broken heart. While we sit at this Table, Christs precious Spikenard *of merit and grace, sends forth its smell. The Sacrament is both an healing, and a sealing Ordinance. Here our Saviour leads his people up the* Mount of Transfiguration, *and gives them a glimpse of Paradise. How welcome should this Jubilee of the Soul be, wherein Christ*

appears

appears in the oriency of his beauty, and draws the golden lines of his love to the center of a Believers heart. Oh what flames of Devotion should burn in our breasts! How agil and nimble should we be, mounting up as on wings of Cherubims, when we are to meet the Prince of Glory, *who brings the Olive-branch of Peace in his mouth, and whose kisses leave a print of Hea-*

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ven upon the Soul. The ſcope of this enſuing Diſcourſe, is to raiſe an high value and appretiation of the Sacrament, and to excite holy ardours of Soul in ſuch as intend to partake of it. Think not, That it is enough to be outwardly devout at Gods Table, drawing near to him with the lip, when the heart is farre from him *. *What is this but with* Ephraim,

* Iſa. 29. 13.

to

to compaſſe God with lyes *? *They who put off God with* bare ſhews, *he will put them off with* bare ſigns. *They who give God only the skin of Duty, ſhall carry away only the ſhell of Comfort. Spirituality is the life of Worſhip* *: *If we come to the Sacrament* in due order *, *we ſhall ſee him* whom our ſouls love *. *The Lord will give us a fore-crop*

*Hoſ. 11. 12.

* τὸν θεὸν οὐ διὰ κνίσης, ἀλλ' πολιτείας ἀρίστης καὶ νοερᾶς, δεῖ θεραπεύεσθαι. Chryſoſt.

* 1 Chron. 15. 13.

fore-crop here, and reserve the after-crop of Glory for the Kingdom of Heaven. That this may be effected, shall be the earnest prayer of him, who is

Yours in the work

of the Gospel.

Thomas Watson.

To the Reader.

THE MYSTERY of the Lords Supper.

MATTH. 26. 26, 27, 28.

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat, this is my body; And he took the Cup, and gave thanks, and gave it to them, saying, Drink ye all of it: For this is my blood of the New Testament, which is shed for many for the remission of sins.

IN these words, we have the Institution of the Lords Supper. The Greeks call the Sacrament μυστήριον, *a Mystery.* There is in it a mystery of wonder,

and a mystery of mercy. The celebration of the Lords Supper, saith St. *Chrysostom*) is the Commemoration of the greatest blessing that ever the World enjoyed. A Sacrament is a *visible Sermon* *. And herein the Sacrament excells the Word preached. The Word is a Trumpet to proclaim Christ, the Sacrament is a Glass to represent him.

* *Sacramentum est sacræ rei figura, quæ sub specie Visibilium, Spiritualis gratia, & adumbratur & confertur.*

Quest. But why was the Sacrament of the Lords Supper appointed? is not the Word sufficient to bring us to Heaven?

Answ. The Word is for the *ingrafting*, the Sacrament for the *confirming* of Faith. The Word brings us to Christ, the Sacrament builds us up in him. The Word is the *Font* where we are baptized with the Holy Ghost, the Sacrament is the *Table* where we are fed and cherished. The Lord condescends to our weakness; were we made up all of *Spirit*, there were no need of Bread and Wine;

Wine; but we are compounded creatures, therefore God to help our Faith, doth not only give us an audible Word, but a visible sign*. I may here allude to that of our Saviour, *John* 4.48. *Except ye see signs, ye will not believe.* Christ sets his body and blood before us in the Elements, here are signs, else we will not believe*.

* *Et sensus fovetur, & fides firmatur.*

Things taken in by the Eye, do more work upon us, than things taken in by the Ear. A Solemn spectacle of Mortality, doth more affect us than an Oration. So when we see Christ broken in the bread, and as it were Crucified before us, this doth more affect our hearts, than the bare preaching of the Cross.

* *Quia externis ducimur, hisce Symbolis fidem in nobis adauget Deus.* Gualter.

So I come to the Text: *As they were eating, Jesus took bread, &c.*

Where I shall open these five particulars, in reference to the Sacrament.

1. The Authour.
2. The Time.
3. The Manner.
4. The Guests.
5. The Benefits.

1. 1. The *Authour* of the Sacrament. Jesus Christ. *Jesus took bread.*] To institute Sacraments, belongs of right to Christ, and is a flower of his Crown. He only who can give Grace, can appoint the Sacraments, which are the Seals of Grace. Christ being the founder of the Sacrament, gives a glory and a lustre to it. A King making a feast, adds the more state and magnificence to it. *Jesus took bread*, he, whose
* Phil. 2 9. *Name is above every Name** ; God blessed for ever.

2. 2. The *Time* when Christ did institute the Sacrament; wherein we may

may take notice of two circumstances. 1. It was when he had supped, *Luke* 22.20. μετὰ τὸ δειπνῆσαι, *After Supper.*] Which had this mystery in it, To shew that the Sacrament is chiefly intended as a spiritual Banquet; it is not to indulge the Senses, but to feast the Graces. It was *after Supper.*

2. The other circumstance of Time is, That Christ did appoint the Sacrament a little before his sufferings, 1 *Cor.* 11.23. *The Lord Jesus the same night in which he was betrayed, took bread.* He knew troubles were now coming upon his Disciples; it would be no small perplexing to them, to see their Lord and Master crucified; and shortly after they must pledge him in a bitter Cup; therefore to arm them against such a time, and to animate their spirits, that very night in which he was betrayed, he gives them his body and blood in the Sacrament.

This may give us a good hint, That in all trouble of mind, especially approaches of danger, it is needful to have recourse to the Lords Supper. The Sacrament is both an Antidote against fear, and a restorative to faith. The night *in which Christ was betrayed*, he took bread.

3. 3. The *Manner* of the Institution, wherein there are four things observable.

1. The taking of bread.
2. The breaking it.
3. The blessing it.
4. The administring the Cup.

1. 1. The taking of the bread. *Jesus took bread* *.

* λαβὼν τὸν ἄρτον.

Quest. What is meant by this phrase, *He took bread?*

Answ. Christs taking and separating the bread from common uses, did hold forth a double mystery.

1. It

1. It signified that God in his Eternal Decree, set Christ apart for the work of our Redemption. He was κεχωρισμένος, *separate from sinners*, Hebr. 7. 26.

2. Christs setting the Elements apart from common bread and wine, shewed, That he is not for common persons to feed on. They are to be divinely purified who touch these holy things of God; they must be outwardly separated from the World, and inwardly sanctified by the Spirit.

Quest. Why did Christ take bread, rather than any other Element?

Answ. 1. Because it did prefigure him. Christ was typified by the Shew-bread, 1 *Kings* 7. 48. By the bread which *Melchisedeck* offered unto *Abraham*, *Gen.* 14. 18. And by the Cake which the Angel brought to *Elias*, 1 *Kings* 19. 4. Therefore he took bread to answer the Type.

2. Christ took bread because of the Analogy; bread did nearly resemble him, *John* 6. 48. *I am that bread of life.* There is a threefold resemblance. 1. Bread is useful. Other comforts are more for delight than use. Musick delights the ear, colours the eye, but bread is the staffe of life. So is Christ useful. There is no subsisting without him, *John* 6. 57. *He that eateth me, even he shall live by me.*

2. Bread is satisfying. If a man be hungry, bring him flowers or pictures, they do not satisfie, but bread doth satiate. So Jesus Christ the bread of the soul, satisfies; he satisfies the eye with beauty, the heart with sweetness, the conscience with peace.

3. Bread is strengthning. *Psal.* 104. 15. *Bread which strengthens mans heart.* So Christ the bread of the soul transmits strength. He strengthens us against temptations, he

he gives strength for doing and suffering work. He is like the Cake the Angel brought to the Prophet, 1 *Kings* 19. 8. *He arose and did eat, and went in the strength of that meat forty dayes, and forty nights, unto Horeb the Mount of God.*

2. The second thing in the institution, is Christs blessing of the bread. He blessed it *. This was the consecration of the Elements. Christ by his *blessing*, sanctified them, and made them symbols of his body and blood *.

2.

* *Benedictione Christi, panis communis in sacrum mutatus est.* Gualt.

* *Consecratio vocabulum est solenne. significans id quo fit, ut hæc signa Visibilia, quæ per se aliena sunt à mysteriis religiosis, sint Sacramenta corporis & sanguinis Christi.* Chamier de Eucharist.

Christ consecrating of the Elements, points out three things.

1. Christ in blessing the Elements, opened the nature of the Sacrament to the Apostles. He did unriddle this mystery. Christ did advertise them, That as sure as they did

did receive the Elements corporeally, so sure they did receive him into their hearts spiritually.

2. Christs blessing the Elements, signified his prayer for a blessing upon the Ordinance. He prayed that these Symbols of bread and wine, might through the blessing and operation of the Holy Ghost, sanctifie the Elect, and seal up all spiritual mercies, and priviledges to them.

3. Christs blessing the Elements, was his giving thanks *, So it is in the Greek, εὐλογήσας, *He gave thanks* *.

* *Moris semper judæis fuit ut ex Thalmudicis Scriptoribus apparet, ante cibum, aut vinum sumptum, χαρίειν τὸν θεὸν ὡς χορηγὸν τ̃ τροφ̃ης.* Josephus. Grotius.

* εὐλογία *idem valet quod* εὐχαριστία. Drusius. Beza. Cameron.

1. Christ gave thanks, that God the Father had in the infinite riches of his Grace, given his Son to expiate the sins of the World. And if Christ gave thanks, how may we give thanks? If he gave thanks who was

to shed his blood, how may we give thanks who are to drink it?

2. Christ gave thanks, that God had given these Elements of bread and wine, not only to be signs, but seals of our Redemption. As the Seal serves to make over a conveyance of Land; so the Sacrament, as a spiritual Seal, serves to make over Christ and Heaven, to such as worthily receive it.

3. The third thing in the institution, is the breaking of the bread. *He brake it* *. This did shadow out Christs Death and Passion, with all the torments of his body and soul. *Isa.* 53. 10. *It pleased the Lord to bruise him.* When the spices are bruised, then they send forth a sweet savour. So when Christ was bruised on the Cross, he did send out a most fragrant smell. Christs body crucifying, was the breaking open a Box of precious oyntment, which did fill Heaven and Earth with its perfume. 3.

* ἔκλασε.

Quest.

Quest. But why was Christs body broken? what was the cause of his suffering?

Answ. Surely not for any desert of his own. *Dan. 9. 26. The Messiah shall be cut off, but not for himself.* In the original it is, he shall be cut off, *and there is nothing in him* *. There is no cause in him why he should suffer. The high Priest when he went into the Tabernacle, offered first *for himself*, Hebr. 9 7. Though he had his Mitre, and golden Plate, and did wear holy garments, yet he was not pure and innocent; he must offer sacrifice for himself, as well as for the people. But Jesus Christ that great High Priest, though he offered a bloody Sacrifice, yet not for himself.

* ואין לו

Why then was his blessed body broken? *Answ.* It was for our sins *. *Isa. 53. 6. But he was wounded for our transgressions.* The Hebrew word for *wounded* *, hath a double Emphasis

* *Doles Domine non tua vulnera sed mea.* Amb.

* חלל

phasis; either it may signifie that he was *pierced thorough as with a dart* *; or that he was *profaned* *. He was used as some common vile thing; and Christ might thank us for it, *He was wounded for our transgressions* *. So that if the question were put to us, as was once to Christ, *Propheste who is it that smote thee?* Luk. 22. 64. We might soon answer, It was our sins that smote him *. Our pride made Christ wear a Crown of Thorns; as *Zipporah* said to *Moses*, Exod. 4. 25. *A bloody husband art thou to me:* so may Christ say to his Church, A bloody Spouse thou hast been to me; thou hast cost me my heart-blood.

* *Perforatus.*
* *Profanatus.*
* *Alius peccat, alius plectitur.* Luth.
* ἡμῶν ἄιρει τὰς ἁμαρτίας, ὑπὲρ ἡμῶν ὀδύναται, τὴν ἐπὶ τῷ πάθῳ σωτηρίαν δι' ἡμᾶς ὑπομένων σφάγην. Cyrill.

Quest. But how could Christ suffer being God? the Godhead is impassible?

Resp. Christ suffered only in the humane nature, not the Divine. *Damascen* expresseth it by this simile; If one

one pour water on Iron that is red hot, the fire suffers by the water, and is extinguished, but the Iron doth not suffer. So the humane nature of Christ might suffer death, but the Divine nature is not capable of any passion. When Christ was in the humane nature suffering, he was in the Divine nature triumphing. As we wonder at the rising of the Sun of Righteousnes in his Incarnation, so we may wonder at the going down of this Sun in his Passion.

Quest. But if Christ suffered only in his humane nature, how could his suffering satisfie for sin?

Answ. By reason of the hypostatical union, the humane nature being united to the Divine; the humane nature did suffer, the Divine did satisfie. Christs Godhead did give both *Majesty* and *Efficacy* to his sufferings. Christ was Sacrifice, Priest, and Altar. He was *Sacrifice* as he was man, *Priest* as he was God and man,

Altar

Altar as he was God. It is the property of the Altar to sanctifie the thing offered on it, *Mat.* 23. 19. So the Altar of Christs Divine nature sanctified the sacrifice of his death, and made it meritorious.

Now concerning Christs suffering upon the Crois, observe two things.

1. The *bitterness* of it to him, *He was broken.* The very thoughts of his suffering put him into an agony. *Luk.* 22. 44. *Being in an agony, he prayed more earnestly, and his sweat was as great drops of blood falling to the ground.* He was as full of sorrow as his heart could hold. *Mat.* 26. 38. περίλυπος ἡ ψυχὴ, *My soul is exceeding sorrowful even unto death.* 1.

Christs Crucifixion was, 1. *A lingring death.* It was more for Christ to suffer one hour, than for us to have suffered for ever; but his death was lengthned out, he hung three hours upon the Crois. He dyed many

deaths

deaths, before he could dye one*.

2. It was a *painful death.* His hands and feet were nailed, which parts being full of sinnews, and therefore very tender, his pain must needs be most acute and sharp; and to have the invenomed Arrow of Gods wrath shot to his heart, this was the direful Catastrophe, and caused that vociferation and out-cry upon the Cross, *My God, my God, why hast thou forsaken me?* The justice of God was now inflamed, and heightned to its full ἀκμὴ. *Rom.* 8.38. *God spared not his Son.* Nothing must be abated of the debt. Christ felt the pains of Hell, though not locally, yet equivalently. In the Sacrament we see this Tragedy acted before us.

3. It was *a shameful death.* Christ was in *medio positus*; he hung between two Thieves, *Mat.* 27.38. as if he had been the principal Malefactor. Well might the lamp of Heaven withdraw its light, and mask it

* *Morsque minus pœnæ, quam mora mortis habet.*

it self with darkness, as blushing to behold the Sun of Righteousness in an Eclipse. It is hard to say which was greater, the *blood* of the Cross, or the *shame* of the Cross*.

* Hebr. 12. 2.

4. It was a *cursed death*, Deutr. 21. 23. This kind of death was so execrable, that *Constantine* made a Law, That no Christian should dye upon the Cross. The Lord Jesus underwent this. *Gal.* 3. 13. *Being made a Curse for us.* He who was *God blessed for ever*, Rom. 9. 5. was under a Curse.

2. Consider the sweetness of it to us*. Christs bruising is our healing. *Isa.* 53. 6. *By his stripes we are healed.* *Calvin* calls the Crucifixion of Christ, *Cardo salutis*, the hinge on which our salvation turns: And *Luther* calls it *Fons salutis*, a Gospel-spring opened to refresh sinners. Indeed the suffering of Christ is a Death-bed Cordial; 'tis an Antidote to expell all our fear. Doth

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* *Non citius fuit, quam profuit.*

ſin trouble? Chriſt hath overcome it for us. Beſides the two Thieves crucified with Chriſt, there were two other inviſible Thieves crucified with him, *Sin* and the *Devil*.

4. 4. The fourth particular in the Inſtitution, is Chriſts adminiſtring the Cup: *And he took the Cup* *. The taking of the Cup, ſhewed the redundancy of merit in Chriſt, and the copiouſneſs of our Redemption. Chriſt was not ſparing, he gave not only the *Bread*, but the *Cup*. We may ſay as the Pſalmiſt, *With the Lord is plenteous Redemption*, Pſal. 130. 7.

* λαβὼν τὸ ποτήριον.

If Chriſt gave the Cup, how dare the Papiſts with-hold it *? They clip and mutilate the Ordinance. They blot out Scripture, and may fear that doom, *Rev.* 22. 19. *If any man ſhall take away from the words of the Book of this Prophecie, God ſhall take away*

* *Si quis dixerit ex Dei præcepto, vel neceſſitate ſalutis omnes & ſingulos Chriſti fideles utramque ſpeciem ſanctiſſimi Euchariſtiæ Sacramenti ſumere debere, anathema ſit.* Concil. Trident. Seſs. Vicesimâ primâ, Canon. 2.

way his part out of the Book of life.

Quest. What is meant by Christs taking the Cup?

Answ. The Cup is figurative, it is a Metonymy of the Subject, the Cup is put for the Wine in it. By this, Christ signified the shedding of his blood upon the Cross, when his blood was poured out, now the *Vine* was cut, and did bleed; now was the *Lilly of the Vallies* dyed of a purple colour*. This was to Christ *a Cup of astonishment**: But to us it is *a Cup of salvation.* When Christ drank this Cup of blood, we may truly say, he drank an health to the World. It was *precious blood*, 1 Pet. 1. 19. In this blood we see Sin fully punished, and fully pardoned. Well may the Spouse give Christ of her *spiced Wine*, and the *juice of her Pomgranate*, Cant. 8. 2. when Christ hath given her a draught of his warm blood, spiced

* *Stolam coccineam dederunt ei, quamvis ipse vestem corporis, sanguinaria effusione multo nobilius purpuravit.* Bern.

* Ezek. 23. 33.

with his Love, and perfumed with the Divine Nature.

4. 4. The fourth thing is the Guests invited to this Supper, or the persons to whom Christ distributed the Elements: *He gave to the Disciples* *, *and said, Take, eat.* The Sacrament is *Childrens bread.* If a man makes a Feast, he calls his Friends. Christ calls his Disciples; if he had any piece better than other, he carves it to them.

* ἐδίδου τοῖς μαθηταῖς.

Hor. —*Non locus est pluribus umbris.*—

Luk. 22. 19. *This is my body which is given for you.* That is, for you *quatenus* believers. Christ gave his body and blood to the Disciples, chiefly under this notion, as they were believers: As Christ poured out his *prayers* +, so his blood only for believers; see how near to Christs heart all believers lie! Christs body was broken on the Cross, and his blood shed for them.

+ Joh. 17. 9.

them. *Rom.* 11. 7. *The Election hath obtained it*: Christ hath passed by others, and dyed intentionally for them. Impenitent sinners have no benefit by Christs death, unless a short Reprieve. Christ is given to the wicked in wrath. He is *a Rock of offence**, 1 Pet. 2. 8. Christs blood is like chymical drops of oyle, which recover some Patients, but kill other. *Judas* sucked death from the Tree of life *: God can turn stones into bread, and a sinner can turn bread into stones; the bread of life, into the stone of stumbling.

* καὶ ὁ ἥλιος τοῖς τὰς ὄψεις διεφθαρμένοις βλάβερος.

* *Idem* φαρμακὸν, *hos curat, illis nocet.*

5. The fifth thing observable in the Text, is the benefit of this Supper, in these words, *For the remission of sin**. This is a mercy of the first Magnitude; the *summum genus*, the crowning blessing: *Psalm* 103. 3, 4. *Who forgiveth thy iniquities, who crowneth thee with loving-kindness*: Whosoever hath this Charter granted, is enrolled in the

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* εἰς ἄφεσιν ἁμαρτιῶν.

book of life: *Psal.* 32. 1. *Blessed is he whose transgression is forgiven.* Under this word *remission of sin*, by a Synecdoche, are comprehended all heavenly Benedictions, Justification, Adoption, Glory; in respect of which benefits, we may with *Chrysostom* *, call the Lords Supper, *the feast of the Cross.*

* ἑορτὴ ὁ σταυρός.

Use 1. *Confut.* 1. *Bran.* This Doctrine of the Sacrament confutes the opinion of Transubstantiation *. When Christ saith, *This is my body*; the Papists affirm that the bread after the Consecration, is turned into the substance of Christs body. We hold that Christs body is in the Sacrament spiritually, but the Papists say that it is there carnally; which opinion is both absurd and impious.

* Non Transubstantiatio intelligitur, vel transfusio, sed signi & rei conjunctio sacramentalis. Beza.

1. *Absurd*; for it is contrary, 1. To *Scripture*: The Scripture asserts that Christs body is locally and numerically in Heaven. *Acts* 3. 21. *Whom the Heaven must receive, until*

1.

the

the times of restitution of all things. If Christs body be circumscribed in Heaven, then it cannot be materially in the Eucharist.

2. It is contrary to *reason*. How is it imaginable that a thing should be chãged into another species, yet continue the same? That the bread in the Sacrament should be transmuted and turned into flesh, yet remain bread still? When *Moses* Rod was turned into a Serpent, it could not be at the same time both a Rod and a Serpent. That the bread in the Sacrament should be changed into the body of Christ, and yet remain bread, is a perfect contradiction: If the Papists say the bread is vanished: This is fitter to be put into their *Legend*, than our *Creed*; for the colour, form, and relish of the bread still remains.

2. This opinion of Transubstantiation is *impious*; as appears in two things; 1. It is a profaning Christs body; for if the bread in the Sacra- 2.

ment be the real body of Christ, then it may be eaten not only by the wicked, but by reptils and vermin; which were to disparage and cast contempt upon Christ and his Ordinance.

2. It runs men inevitably upon sin; for through this mistake, that the bread is Christs very body, there follows the λατρεία, or Divine Worship given to the bread, which is Idolatry; as also the offering up of the bread, or Host in the Mass, which is a blasphemy against Christs Priestly Office *, as if his Sacrifice on the Cross were imperfect.

* Hebr. 10.14.

Therefore I conclude with *Peter Martyr*, That this Doctrine of Transubstantiation is to be abhorred and exploded, being minted only in mens phancies, but not sprung up in the field of the Holy Scriptures.

2. *Bran.* 2. This Doctrine of the Sacrament, confutes such as look upon the Lords Supper only as an empty figure

gure or shadow, resembling Christs death, but having no intrinsick efficacy in it. Surely this glorious Ordinance is more than an Effigies, or representative of Christ: Why is the Lords Supper called *the communion of the body of Christ* *, but because in the right celebration of it, we have sweet communion with Christ? In this Gospel-Ordinance, Christ doth not only shew forth his beauty, but send forth his vertue. The Sacrament is not only a Picture drawn, but a Breast drawn; it gives us a taste of Christ, as well as a sight *. Such as make the Sacrament only a representative of Christ, do shoot short of the mystery, and come short of the comfort.

* 1 Cor. 10. 16.

* 1 Pet. 2. 3.

Use 2. It informs us of several things. 1. It shews us the necessity of coming to the Lords Supper. Hath Jesus Christ been at all this cost to make a Feast? then sure there must be Guests*. It is not left to our choice whether

Use 2. *Inform.*

* Luk. 2. 19.

whether we will come or no, but it is a duty purely indispensable: 1 *Cor.* 11. 28. *Let him eat of that bread* *: Which words are not only *permissive*, but *authoritative*: As if a King should say, *Let it be Enacted.* The neglect of the Sacrament runs men into a Gospel-premunire. It was infinite goodness in Christ, to broach that blessed Vessel of his body, and let his sacred blood stream out; and for us wilfully to omit such an Ordinance, wherein the Trophie of mercy is so richly displayed, and our salvation so nearly concerned, well may Christ take this as an undervaluing of him, and interpret it no better than a bidding him keep his feast to himself. He that observed not the Passeover, *that soul was to be cut off*, Numb. 9. 13. How angry was Christ with those that stayed away from the Supper! They thought to put it off with a Complement, but Christ knew how to construe their excuse for a refusal:

* ἐσθίετω.

Luke

Luke 14. 24. *None of those men which were bidden, shall taste of my Supper.* The rejecting Gospel-mercy is *a sin* of so deep a die, that God can do no less than punish it for a contempt. Some need a flaming Sword to keep them off from the Lords Table; and others need Christs *Whip of small Cords* to drive them to it.

Perhaps some will say, They are above the Sacrament: It were strange to hear a man say he were above his food! The Apostles were not above this Ordinance, and doth any one presume to be a Peg higher than the Apostles? Let all Enthusiasts consult that Scripture, 1 *Cor.* 11. 26. *As often as ye eat this bread, and drink this Cup, ye shew the Lords death till he come.* The Lords death is to be remembred Sacramentaly, till he come to Judgment.

2. See the misery of Unbelievers, though the Lord hath appointed this glorious Ordinance of his body and blood, they reap no benefit

2. *Bran.*

benefit by it. They come indeed to the Sacrament, either to keep up their credit, or to stop the mouth of Conscience, but they get nothing for their souls. They come empty of grace, and go away empty of comfort: *Isa.* 29. 8. *It shall even be as when an hungry man dreameth, and behold he eateth, but he awaketh, and his soul is empty.* So wicked men phancy they eat of this spiritual Banquet, but they are in a golden Dream *: Alas, *they discern not the Lords body*: The Manna lay round about *Israels* Camp, and they knew it not: *Exod.* 16. 15. *They wist not what it was* *: So carnal persons see the external Elements, but Christ is not known to them in his saving vertues: There is honey in this spiritual Rock, which they never taste: They feed upon the bread, but not Christ in the bread *. *Isaac* eat the *Kid*, when he thought it had been *Venison*, Gen. 27. 25. Unbelievers go away with the shadow

* *Impius nihil reſtat præter inane ſpectaculum.* Davenant.

* מן הוא ידעו לא

* *Edunt panem Domini, non panem Dominum.*

shadow of the Sacrament; they have the rinde and the husk, not the marrow: They eat the Kid, not the Venison.

3. See in this Text, as in a glass, infinite love display'd. 1. Behold the love of God the Father in giving Christ to be broken for us; that God should lay such a Jewel to pawn, is the wonderment of Angels: *John 3. 16. God so loved the world, that he gave his only begotten Son.* It is a pattern of love without a parallel; it was a far greater expression of love in God to give his son to dye for us, than if he had voluntarily acquitted us of the debt, without any satisfaction at all. If a subject be disloyal to his soveraign, it argues more love in the King, to give his own Son to dye for that Subject, than to forgive him the wrong freely. *Bran. 3.*

2. Behold the amazing love of Christ, *His body was broken* *: The Cross, saith St. *Austin*, was a Pulpit in

* *Evangelia illustre amoris Christi mnemosynum.* Brug.

in which Christ preached his love to the World. Let us see an holy Climax or Gradation of the love of Christ.

1. It was wonderful love, that Christ who never had the *viper* of sin fastened on him, should be reputed a sinner: That he who *hated* sin, should be *made sin* *: That he who is numbred among the persons of the Trinity, should be *numbred among transgressours*, Isa. 53. 12.

1.

* 2 Cor. 5. 21.

2. That Christ should suffer death *: Lord (saith *Bernard*) thou hast loved me more than thy self; for thou didst lay down thy life for me. The Emperour *Trajan* rent off a piece of his own Robe, to bind up one of his Souldiers wounds: Christ rent off his own flesh for us; nay, that Christ should dye as the *greatest sinner* *, having the weight of all mens sins laid upon him; here was love *usque ad stuporem dulcis*, it sets all the Angels in Heaven a wondring.

2.

* *Dilexisti me Domine magis quam te-ipsum.*

* Luther.

3. That

3. That Christ should dye freely: *John* 10. 17. *I lay down my life* *: There was no Law to enjoin him, no force to compell him. It is called the *offering* of the body of Jesus, *Hebr.* 10. 10. What could fasten him to the Cross, but the golden link of love? 3.

* *Non fuit ex necessitate, sed ex voluntate.* Hicrom.

4. That Christ should dye for such as we are: What are we? not only *vanity*, but *enmity*: When we were fighting, he was dying; when we had the Weapons in our hands, then had he the spear in his sides, *Rom.* 5. 8. 4.

5. That Christ dyed for us, when he could not expect to be at all bettered by us: We were reduced to penury; we were in such a condition, that we could neither *merit* Christs love, nor *requite* it; for Christ to dye for us when we were at such a low ebbe, was the very quintessence of love. One man will extend kindness to another, so long as 5.

he

he is able to requite him; but if he be fallen to decay, then love begins to slacken and cool: But when we were ingulphed in misery, and were fallen to decay, we had lost our beauty, stained our blood, spent our portion, then Christ dyed for us; O amazing love, which may swallow up all our thoughts!

6. 6. That Christ should not repent of his sufferings: *Isa.* 53. 11. *He shall see of the travel of his soul, and shall be satisfied.* It is a Metaphor that alludes to a Mother, who though she hath had hard Labour, yet doth not repent of it, when she sees a child brought forth; so though Christ had hard Travel upon the Cross, yet he doth not repent of it, but thinks all his sweat and blood well bestowed, because he sees the Manchild of redemption is brought forth into the World*: *He shall be satisfied*; the Hebrew word יִשְׂבַּע signifies such a satiating, as a man hath at some sweet repast, or banquet. 7. That

* *Hoc uno laboris sui præmio affatim saturatur, nunc quiescit, nunc deliciis affluit.* Forerius in loc.

7. That Christ should rather dye for us, than the Angels that fell. They were creatures of a more noble Extract, and in all probability might have brought greater Revenues of glory to God; yet that Christ should pass by those golden Vessels, and make us Clods of Earth, into Stars of Glory; O the Hyperbole of Christs love! 7.

8. Yet another step of Christs love (for like the waters of the Sanctuary, it riseth higher) That Christs love should not cease at the hour of death. We write in our Letters, *Your friend till death*: But Christ wrote in another stile, *Your friend after death!* Christ dyed once, but loves ever. He is now testifying his Affection to us; he is making the Mansions ready for us, *John* 14. 2. He is interceding for us, *Hebr.* 9. 27. He appears in the Court, as the Advocate for the Client. When he hath done dying, yet 8.

he hath not done loving; what a stupendious love was here*? Who can meditate upon this, and not be in an Extasie? Well may the Apostle call it, *A love that passeth knowledge* *, Ephes. 3. 19. When you see Christ broken in the Sacrament, think of this love.

* *Foderunt latus Christi intima furoris lancea, quod jam dudum amoris lancea fecit vulneratum.* Bern. de Pass. Dom.

* ὑπερβάλλουσαν ἀγάπην.

Bran. 4. 4. See then what dear and intire affections we should bear to Christ, who gives us his body and blood in the Eucharist: If he had had any thing to part with of more worth, he would have bestowed it upon us *. O let Christ lie nearest our hearts. Let him be our *Tree of life*, and let us desire no other fruit. Let him be our *Morning Star*, and let us rejoyce in no other light.

* ἐμώλυνε δὲ ὁ Χριστὸς, ἀρετῆς ἔμπλεως ἱερὸς, καὶ ἐυσεβὲς, σωτήριον ὑπὲρ ἡμῶν ὁλοκάυτωμα. Cyrill.

As Christs *beauty*, so his *bounty* should make him loved by us; he hath given us his blood as the price, and his Spirit as the witness of our pardon.

pardon. In the Sacrament Christ bestows all good things: He both imputes his Righteousness, and imparts his Loving-kindness. He gives a foretaste of that Supper which shall be celebrated in the Paradise of God. To sum up all: In the blessed Supper Christ gives himself to Believers; and what can he give more? Dear Saviour, how should thy Name be as *Oyntment poured forth!* The *Persians* worship the Sun for their god, let us worship the Sun of Righteousness. Though *Judas* sold Christ for Thirty pieces, let us rather part with all than this Pearl. Christ is that golden Pipe, through which the golden Oyle of salvation is transmitted to us.

5. Was Christs body broken? then we may behold sin odious in the red Glass of Christs sufferings. It is true, sin is to be abominated, as it turn'd *Adam* out of Paradise, and threw the Angels down to Hell. Sin *Bran.* 5.

is the Peace-breaker; it is like an Incendiary in the Family, that sets Husband and Wife at variance; it makes God fall out with us. Sin is the Womb of our sorrows, and the Grave of our comforts. But that which may most of all disfigure the face of sin, and make it appear ghastly, is this, *It crucified our Lord*: It made Christ vail his glory, and lose his blood. πρόθυμα καινὸν τοῦτο —— If a Woman did see that Sword which killed her Husband, how hateful would the sight of it be to her? Do we count that sin *light*, which made Christs soul *heavy unto death? Mark* 14. 34. Can that be our joy, which made the Lord Jesus *a man of sorrows?* Isa. 53. 3. Did he cry out, *My God, why hast thou forsaken me?* And shall not those sins be forsaken by us, which made Christ himself forsaken? O let us look upon sin with indignation. When a Temptation comes to sin, let us say as *David*,

2 Sam.

2 *Sam.* 23. 17. *Is not this the blood of the men that went in jeopardy of their lives?* So, is not this the sin that poured out Christs blood? Let our hearts be enraged against sin. When the Senators of *Rome* shewed the people *Cæsars* bloody Robe, they were incensed against those that slew him. Sin hath rent the white Robe of Christs flesh, and dyed it of a crimson colour; let us then seek to be avenged of our sins. Under the Law, if an Oxe gored a man, that he dyed, the Oxe was to be killed, *Exod.* 21. 28. Sin hath gored and pierced our Saviour, let it dye the death. What pity is it that should live, which would not suffer Christ to live?

6. Was Christs body broken? Let us then from his suffering on the Cross, learn this Lesson, Not to wonder much, if we meet with Troubles in the World. Did Christ suffer, who *knew no sin?* And do we think *Bran.* 6.

it strange to suffer, who know nothing but sin? Did Christ feel the anger of God? And is it much for us to feel the anger of men? Was the Head crowned with Thorns? And would the Members lie among Roses*? Must we have our Bracelets and Diamonds, when Christ had the Spear and Nails going to his heart? Truly such as are guilty, may well expect the lash, when he who was innocent, could not go free.

* *Non decet membrum delicatum esse sub capite crucifixo.* Bern.

Use 2. Exhort. Bran. 1. 2. The second Use is of Exhortation, and it hath several Branches.

1. Was Christs precious body broken for us? Let us be affected with the great goodness of Christ; who can tread upon these hot Coals, and his heart not burn? Cry out with *Ignatius*, Christ my Love is crucified. If a Friend should dye for us, would not our hearts be much affected with his kindness? That the God of Heaven should dye for us, how should this stupendious mercy have a melt-

melting influence upon us! The body of Christ broken, is enough to break the most flinty heart. At our Saviours passion, the very stones did cleave asunder: *Mat.* 27. 51. *The Rocks rent.* He that is not affected with this, hath an heart harder than the stones *. If *Saul* was so affected with *Davids* mercy in sparing his life, 1 *Sam.* 24. 16. how may we be affected with Christs kindness, who to spare our life, lost his own! Let us pray, that as Christ was *Cruci-fixus*, so he may be *Cordi-fixus*: As he was fastned to the Cross, so that he may be fastned to our hearts.

* *Quænam te genuit sola sub rupe læna?* Catul.

2. Is Jesus Christ spiritually exhibited to us in the Sacrament? Let us then set an high value and estimate upon him. *Bran.* 2.

1. Let us prize Christs body. Every crumb of this bread of life is precious, *John* 6. 55. *My flesh is meat indeed.* It is *panis eximius & supersubstantialis*, as *Cyprian* calls it. The

Manna *: was a lively type and emblem of Chriſts body *: *Manna* was ſweet. *Exod.* 16. 31. *The taſte of it was like wafers made with honey*, it was a delicious meat; therefore it was called *Angels food*, for the excellency *: So Chriſt the Sacramental Manna, is ſweet to a Believers ſoul. *Cant.* 2. 3. *His fruit was ſweet to my taſte.* Every thing of Chriſt is ſweet *; His Name is ſweet, his Vertues ſweet. This *Manna* ſweetens *the waters of Marah.*

Nay, Chriſts fleſh excells Manna. 1. Manna was *Food*, but not *Phyſick.* If an *Iſraelite* had been ſick, Manna could not have cured him; but this bleſſed Manna of Chriſts body, is not only for food, but for medicine *. Chriſt hath *healing under his wings*, Mal. 4. 2. He heals the blind eye, the hard heart. Take this medicine next your heart, and it will heal you of all your ſpiritual Diſtempers.

2. Manna

* *Chamier lib.* 11. *Sect.* 15.

* μάννα τὸ θεῖον καὶ ζωοποιὸν. Cyrill.

* *Borrhæus.*

* *Haud animæ ſuavior cibus.* Lactant.

* *Corpus Chriſti ægris medicina.* Bern.

2. Manna was *corruptible*: It ceased when *Israel* came to *Canaan*: But this blessed Manna of Christs body will never cease. The Saints shall feed with infinite delight, and soul-satisfaction, upon Christ to all Eternity. The joyes of Heaven would cease, if this Manna should cease. The Manna was put in a golden Pot in the Ark, to be preserved there: So the blessed Manna of Christs body being put in the golden Pot of the Divine Nature, is laid up in the Ark of Heaven, for the Saints to feast upon for ever. Well then may we say of Christs blessed body, *It is meat indeed.* The field * of Christs body being digged upon the Cross, we find the Pearl of salvation there.

* *Fosso agro corporis Christi margarita salutis invenitur.*

2. Let us prize Christs blood in the Sacrament. It is *drink indeed* *, *pro salute tua portatus sum ad Torcular Crucis, inde eliquatum est mustum tuæ redemptionis.* Bern. de Cæn. Dom.

* *Ego botrus carnis*

John

John 6. 55. Here is the *Nectar* and *Ambroſia* God himſelf delights to taſte off. This is both a balſom and a perfume. That we may ſet the higher value upon the blood of Chriſt, I ſhall ſhew you ſeven rare ſupernatural vertues in it.

I. It is a reconciling blood: *Col.* 1. 21. * *You that were ſometime alienated, and enemies, yet now hath he reconciled through death.* No ſooner was the meſſage brought to King *David, Uriah is dead,* 2 *Sam.* 11. 21. but the anger of *David* was removed. No ſooner was the blood of Chriſt poured out, but Gods anger was pacified. Chriſts blood is *the blood of atonement.* Nay, it is not onely θυσία, but ἱλασμὸς, not onely a *Sacrifice*, but a *Propitiation*, 1 John 2. 2. which denoteth a bringing us into favour with God. It is one thing for a traytor to be pardoned, and another thing to be brought into favour. Sin rent us off from God,

I.

* μαλλὸν ὄντας ἐχθροὺς εἶναι πεποίηκεν. Chryſoſt.

God, Christs blood doth soader and cement us to God. If we had had as much grace as the Angels, it could not have wrought our Reconciliation. If we had offered up Millions of Holocausts and Sacrifices, if we had wept Rivers of tears, this could never have appeased an angry Deity; only Christs blood doth ingratiate us into Gods favour, and make him look upon us with a smiling aspect. When Christ dyed, the vail of the Temple was rent: This was not without a mystery, to shew that through Christs blood, the vail of our sins is rent, which did interpose between God and us.

2. Christs blood is a quickning blood. *John 6. 54. Whoso drinketh my blood, hath eternal life.* It both begets life, and prevents death. *Lev. 17. 11. The life of a thing is in the blood.* Sure enough, the life of our soul is in the blood of Christ. When we contract deadness of heart, and

2.

are

are like Wine that hath lost the spirits, Christs blood hath an elevating power, it puts vivacity into us, making us quick and vegete in our motion. *Isa.*40. 31. *They shall mount up with wings as Eagles.*

3. 3. Christs blood is a cleansing blood. *Hebr.* 9. 14. *How much more shall the blood of Christ purge your Conscience!* As the merit of Christs blood doth pacifie God, so the vertue of it doth purifie us. It is *balneum cœleste*, the King of Heavens Bath. It is *lavacrum animæ*, a laver to wash in. It washeth a crimson sinner milk white *. 1 *John* 1. 7. *The blood of Jesus cleanseth us from all our sin.* The Word of God is a Looking-glass to shew us our spots, and the blood of Christ is a fountain to wash them away, *Zac.*13. 1.

* αἷμα ἐκεῖνον ἀκριβῶς ἀποῤῥῦψαι δύναται καὶ τὸν χόνδρον τὴν λευκότητα δοῦναι. Theodoret.

But this blood will not wash, if it be mingled with any thing. Water will not wash clean, except it be mingled

mingled with Sope or Camphire, but if we go to mingle any thing with Christs blood, either the merits of Saints, or prayers of Angels, it will not wash. Let Christs blood be pure and unmixed, and there is no spot but it will wash away. It purged out *Noahs* Drunkenness, *Lots* Incest. Indeed there is one spot so black, that Christs blood doth not wash away, and that is the sin against the Holy Ghost; not but that there is vertue enough in Christs blood to wash it away; but he who hath sinned that sin, will not be washed; he contemns Christs blood, and tramples it under foot, *Hebr.* 10. 29.

4. Christs blood is a softning blood. There is nothing so hard, but may be softned, if it lie a steep in this blood; it will soften a stone. Water will soften the Earth, but it will not soften a stone; but Christs blood mollifies a stone, it softens an heart of stone. It turns a 4.

Flint

Flint into a Spring. The heart which before was like a piece hewen out of a Rock, being steeped in Christs blood, becomes soft, and the waters of Repentance flow from it. How was the *Jaylors* heart dissolved, and made tender, when the *blood of sprinkling* was upon it! *Acts* 16. 30. *Sirs, What must I do to be saved?* His heart was now like melting Wax, God might set what Seal and Impression he would upon it.

5. 5. Christs blood is a cooling blood. 1. It cools the heat of sin. The heart naturally is full of distempered heat; it must needs be hot, being *set on fire of Hell.* It burns in lust and passion; Christs blood allayes this heat, it quencheth the inflammations of sin. 2. It cools the heat of Conscience. In time of desertion, Conscience burns with the heat of Gods displeasure; now Christs blood being sprinkled upon the Conscience, cools and pacifies it. And in this

this sense Christ is compared to a *River of water*, Isa. 32. 2. When the heart burns, and is in an agony, Christs blood is like water to the fire, it hath a cooling refrigerating vertue in it.

6. Christs blood is a comforting blood; it is good against fainting fits. Christs blood is *better than Wine*: Though Wine chears the heart of a man that is well, yet it will not chear his heart when he hath a fit of the stone, or when the pangs of death are upon him: But Christs blood will chear the heart at such a time. It is best in affliction, it cures the trembling at the heart. A Conscience sprinkled with Christs blood, can like the Nightingale, sing with a Thorn at its breast. The blood of Christ can make a Prison become a Palace. It turned the Martyrs flames into Beds of Roses*. Christs blood 6.

* *Feriuntur Martyres, gaudent; moriuntur & ecce triumphant; quare? quia sanguine Crucis perfusi, non mortem metuunt, sed sperant.*

gives

gives comfort at the hour of death; As an holy man once said on his Death-bed, when they brought him a Julip, no Julip like the blood of Christ.

7. Christs blood is an Heaven-procuring blood *. *Israel* passed through the red Sea to *Canaan*: So through the red Sea of Christs blood, we enter into the heavenly *Canaan*: *Hebr.* 10. 19. *Having boldness therefore to enter into the holiest by the blood of Jesus.* Our sins did shut Heaven, Christs blood is the key which opens the gate of Paradise for us *. Hence it is *Theodoret* calls the Crosse, ξύλον σωτήριον, *the Tree of salvation*: Because that blood which trickled down the Cross, distills salvation. Well then may we prize the blood of Christ, and with St. *Paul*, *determine to know nothing but Christ crucified*, 1 *Cor.* 2. 2. Kings Crowns are only Crosses, but the Cross of Christ is the only Crown.

7. * *Per latus Christi nobis patescit in Cœlum introitus.* Bern.

* *Morimur per lignum scientiæ, erimur per lignum Crucis.*

3. Doth

3. Doth Christ offer his body and blood to us in the Supper? Then with what solemn preparation should we come to so sacred an Ordinance! It is not enough to do *what* God hath appointed, but *as* he hath appointed. 1 *Sam.* 7. 3. *Prepare your hearts unto the Lord.* The Musitian first puts his Instrument in Tune before he playes. The heart must first be prepared, and put in Tune, before it goes to meet with God in this solemn Ordinance of the Sacrament. Take heed of rashness and irreverence. If we come not preparedly, we do not *drink*, but *spill* Christs blood. 1 *Cor.* 11. 27. *Whosoever shall eat this bread, and drink this Cup of the Lord unworthily, shall be guilty of the body, and blood of the Lord.* That is, saith *Theophilact*, he shall be judged a shedder of Christs blood. We read of *a Wine-cup of fury* in Gods hand, *Jer.* 25. 15: He that comes unpreparedly to the 3. *Bran.*

Lords Supper, turns the *Cup* in the Sacrament into *a Cup of fury* *.

* *Calicem sanguinis mutat in calicem furoris.* Novarimus.

Oh with what reverence and devotion should we addresse our selves to these holy mysteries! The Saints are called *prepared Vessels*, Rom. 9. 23. If ever these Vessels should be prepared, it is when they are to hold the precious body and blood of Christ. The sinner that is damned, is first prepared. Men do not go to Hell without some kind of preparation. *Rom. 9. 22. Vessels fitted for destruction.* If those Vessels are prepared which are filled with wrath, much more are those to be prepared, who are to receive Christ in the Sacrament. Let us dress our selves by a Scripture-glasse, before we come to the Lords Table *: And with the *Lambs Wife, make our selves ready* *.

Ὅταν καθεδεῖν καὶ ἄξιον ἑαυτὸν παρασκευάσῃς. Theophilact

* Rev. 19. 7.

Quest. How should we be rightly qualified, and prepared for the Lords Supper?

Answ.

Answ. If we would come with prepared hearts, we must come:

1. With self-examining hearts. 1.

1 *Cor.* 11. 28. *But let a man examine himself, and so let him eat of that bread.* It is not enough that others think we are fit to come, but we must examine our selves. The Greek word to examine, δοκιμάζειν, is a Metaphor taken from the Goldsmith, who doth curiously try his Mettalls. So before we come to the Lords Table, we are to make a curious and critical tryal of our selves by the Word.

Self-examination being a reflexive Act, is difficult *. 'Tis hard for a man to look inward, and see the face of his own Soul. The eye can see every thing, but it self.

* *Malumus vitium excusare quàm excutere.* Seneca.

But this probatory work is necessary.

1. If we do not examine our selves, we are at a losse about our spiritual estate; we know not whe-

ther we are interested in the Covenant, or whether we have a right to the Seal.

2. God will examine us. It was a sad question the Master of the Feast asked, *Mat.* 22. 12. *Friend, how camest thou in hither, not having a Wedding garment?* So it will be terrible, when God shall say to a man, How camest thou in hither to my Table with a proud, vain, unbelieving heart? What hast thou to do here in thy sins? Thou polluteſt my holy things. What need therefore is there to make an heart-search before we come to the Lords Supper? We should examine our *sins*, that they may be mortified; our *wants*, that they may be supplied; our *graces*, that they may be strengthened.

2. 2. We must come with serious hearts. Our spirits are feathery and light; like a Vessel without Ballast, which flotes upon the water, but doth not sail. We flote in holy duties,

ties, and are full of vain excurſions, even when we are to deal with God, and are engaged in matters of life and death. That which may conſolidate our hearts, and make them fix with ſeriouſneſſe, is, to conſider, Gods eye is now eſpecially upon us, when we approach to his Table. *The King came in to ſee the Gueſts* *. God knows every Communicant, and if he ſees any levity and indecency of ſpirit in us unworthy of *his preſence*, he will be highly incenſed, and ſend us away with the *guilt* of Chriſts blood, inſtead of the *comfort* of it. * Mat. 22. 11.

3. We muſt come with *intelligent hearts*. There ought to be a competent meaſure of knowledge, that we may *diſcern the Lords body*: As we are to *pray with underſtanding*, 1 Cor. 14. 15. So ought we to communicate at the Lords Table with underſtanding. If knowledge be wanting, it cannot be *a reaſonable ſervice* *. They that know not the * Rom. 12. 1.

mystery, feel not the comfort. We must know God the Father in his Attributes, God the Son in his Offices, God the Holy Ghost in his Graces. Some say they have good hearts, yet want knowledge; we may as well call that a good eye, which wants sight.

4. 4. We must come to the Sacrament with longing hearts: Say as Christ, *With desire I have desired to eat of this Passeover* *. If God prepares a Feast, we must get a stomack. Why hath the Lord frowned upon his people of late, but to punish their surfet, and provoke their appetite? As *David* longed for the water of the Well of *Bethlehem*, 2 Sam. 23. 15. So should we long for Christ in the Sacrament. Desires are the Sails of the Soul, which are spread to receive the gale of an heavenly blessing. For the exciting holy desires and longings, consider:

* Luk. 4. 53.

1. The

1. The magnificence and royalty of this Supper: It is συμπόσιον ἐφήνιον, an heavenly Banquet. *Isa.* 25. 6. *In this Mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wine on the lees**. Here is the juice of that Grape which comes from the true Vine. Under these Elements of bread and wine, Christ and all his benefits are exhibited to us. The Sacrament is *omnium aromatum* ἀποθήκη, a repository and storehouse of celestial blessings. Behold here life and peace, and salvation set before us! All the *dulcia fercula*, the sweet delicacies of Heaven are served in at this Feast.

* *Hæ sunt suaves delitiæ, hic bibuntur flumina mellis, liquoris balsami Cœlestis.* Bern. de Cæn.

2. To provoke Appetite, consider what need we have of this spiritual repast. The Angel perswaded *Elias* to take a little of the Cake, and Cruse of water, that he might not faint in his Journey: 1 *Kings* 19. 7. *Arise and eat, because the journey*

is too great for thee. So truly we have a great Journey from Earth to Heaven, therefore had need recruit our selves by the way: How many sins have we to subdue? how many duties to perform? how many wants to supply? how many graces to strengthen? how many adversaries to conflict with? so that we need a bait by the way; by feeding upon the body and blood of the Lord, *We renew our strength as the Eagle.*

3. Consider Christs readinesse to dispense Divine blessings in this Ordinance. Jesus Christ is not *a sealed Fountain*, but *a flowing Fountain.* 'Tis but crying, and he gives the breast. 'Tis but thirsting, and he opens the Conduit. *Rev.*22.17. *Let him that is athirst, come, and whosoever will, let him take the water of life freely.* As the clouds have a natural propensenesse to drop down their moisture upon the Earth: So has Christ to give forth of his gracious

gracious vertues and influences to the soul.

4. There is no danger of excesse at this Supper. Other Feasts do often cause Surfeit, it is not so here. The more we take of the bread of life, the more healthful we are, and the more we come to our spiritual complexion. Fulnesse here, doth not encrease *humours*, but *comforts*; in spiritual things there is no extream. Though a drop of Christs blood be sweet, yet the more the better, the deeper the sweeter. *Cant.* 5. 2. *Drink abundantly O beloved.* In the Original it is, Be ye *inebriated** with my love.

* שכרו דודים *Præclara ebrietas quæ sobrietatem mentis operatur.* Ambr. de Sacram.

5. We know not how long this Feast may last: While the Manna is to be had, let us bring our Omer: God will not alwayes be spreading the Cloth. If people lose their stomack, he will call to the Enemy to take away.

6. Feed-

6. Feeding upon Christ Sacramentally, will be a good preparative to sufferings. The bread of life will help us to feed upon the bread of affliction. The *Cup of blessing*, will enable us to drink of the Cup of persecution. Christs blood is a wine that hath a flavour in it, and is full of spirits. Therefore *Cyprian* tells us, when the Primitive Christians were to appear before the cruel Tyrants, they were wont to receive the Sacrament, and then they arose up from the Lords Table, as Lyons breathing forth the fire of heavenly courage*. Let these considerations be as sawce to sharpen our appetite to the Lords Table. God loves to see us feed hungrily upon the bread of life.

* *Tanquam leonés ignem spirantes.*

5. 5. If we would come prepared to this Ordinance, we must come with penitent hearts*. The Passeover was to be eaten with *bitter herbs*. We must bring our *Myrrhe* of Repentance, which though it be bitter

5. * *Cui O anima te non transfigit gladius doloris* Austin.

bitter to us, it is sweet to Christ: *Zac.* 12. 10. *They shall look upon me whom they have pierced, and mourn over him.* A broken Christ is to be received into a broken heart. We that have sinned with *Peter*, should weep with *Peter*. Our eyes should be broached with tears, and our hearts steeped in the brinish waters of Repentance. Say, Lord Jesus, though I cannot bring sweet Spices, and perfume thy body as *Mary* did, yet I will wash thy feet with my tears. The more bitternesse we taste in sin, the more sweetnesse we shall taste in Christ.

6. We must come with sincere hearts. The Tribes of *Israel* being straitned in time, wanted some legal Purifications; yet because their hearts were sincere, and they came with desire to meet with God in the Passeover, therefore the Lord healed the people, 2 *Chron.* 30. 19. Bad aims will spoil good actions. An Arch- 6.

Archer may misse the mark, as well by looking asquint, as by shooting short. What is our design in coming to the Sacrament *? Is it, that we may have more victory over our corruptions, and be more confirmed in holinesse? Then God will be good to us, and heal us. Sincerity, like true gold, shall have some grains allowed for its lightnesse.

* *Finis nobilitat opus.*

7. 7. We must come with hearts fired with love to Christ. The Spouse was in a burning fit of love, *Cant.* 2. 6. *I am sick of love.* Let us give Christ the Wine of our love to drink, and weep that we can love him no more. Would we have Christs exhilarating presence in the Supper? let us meet him with strong indearments of affection. *Basil* compares love to a sweet oyntment: Christ delights to smell this perfume. The Disciple that did love most, Christ put him in his bosom.

8. We

8. We must come with *humble hearts*. We see Christ humbling himself to the death; and will an humble Christ ever be received into a proud heart * ? A sight of Gods glory, and a sight of sin, may humble us. Was Christ humble, who was all *Purity*? And are we proud, who are all *Leprosie*? Oh let us come with a sense of our own vileness. How humble should he be, who is to receive an Alms of free-grace? Jesus Christ is *a Lilly of the Vallies* *, not of the Mountains. Humility was never a lofer. The emptier the Vessel is, and the lower it is let down into the Well, the more water it draws up: So the more the Soul is emptied of it self, and the lower it is let down by humility, the more it fetcheth out of the Well of salvation. God will come into an humble heart to revive it, *Isa.* 57. 15. That is none of Christs Temple, which is

8.

* ἐν πάσῃ ταπεινίου καὶ ὑποβάθραν τὴν ταπεινοφροσύνην, ὑποπτῆναι πρέπον. Chrysostom.

* Cant. 2. 1.

is not built with a low Roof.

9. 9. We must come with heavenly hearts. The mystery of the Sacrament is heavenly, what should an Earthworm do here? He is not like to feed on Christs body and blood, who with the Serpent *eats dust*. The Sacrament is called κοινωνία, *a Communion*, 1 Cor. 10. 16. What communion can an earthly man have with Christ? First there must be *Conformity* before *Communion*: He that is earthly, is no more conformed in likenesse to Christ, than a clod of dust is like a Star. An earthly man makes the World his god, then let not him think to receive another God in the Sacrament: Oh let us be in the heavenly altitudes, and by the wing of grace ascend.

10. 10. We must come with *believing hearts*. Christ gave the Sacrament to the Apostles principally as they were Believers. Such as come *faithless*, go away *fruitless*. Nor is it

it enough to have the habit of faith, but we must exert and put forth the vigorous actings of faith in this Ordinance*.

* *Habitus sine exercitio similis est taciturnæ lyræ.* Claud.

1. Let us exercise the eye of faith. Faith hath an Eagles eye, it pierceth into things far remote from sense*, it sees *the deep things of God*. Look up unto Jesus, who was lifted up upon the Cross. If the brazen Serpent had not been looked upon, there had been no vertue in it; it would not cure a blind Israelite: So though Christ was lifted up upon the pole of the Crosse, yet he will not save those that do not look up to him. Look upon Christ with a believing eye, and you shall one day see him with a glorified eye.

* ὥσπερ οἱ τῷ σώματι ὀφθαλμοὶ οὐδὲν βλέπουσι νοητὸν, οὕτως οὐδὲ τῇ πίστεως οὐδὲν αἰσθητόν. Chrysostom.

2. Exercise the mouth of faith*. Here is the bread broken. What use is there of bread but to feed on? Feed upon the bread of God. *Adam* dyed, we

* *Quid paras dentem & ventrem? crede & manducasti.* Aug.

we live by eating. In the Sacrament whole Chriſt is diſhed out to us, the *Divine* and *humane* nature; all kind of vertue comes from him: Mortifying, mollifying, comforting. Oh then feed on him. This grace of faith, is the great grace to be ſet on work at the Sacrament.

Queſt. But doth the vertue lie ſimply in faith?

Anſw. Not in faith conſidered purely as a grace, but as it hath reſpect to the object. The vertue is not in faith, but in Chriſt. A Ring which hath a precious ſtone in it which will ſtaunch blood, we ſay the Ring ſtaunceth blood; but the vertue doth not lie barely in the Ring, but in the ſtone in the Ring. So faith is the Ring, Chriſt is the precious ſtone; all that faith doth, is to bring home Chriſts merits to the ſoul, and ſo it juſtifies; the vertue is not in faith, but in Chriſt.

Queſt.

Quest. But why should faith carry away more from Christ in the Sacrament, than any other grace?

Answ. 1. Because faith is the most receptive grace; it is the receiving of gold enricheth: So faith receiving of Christs merit, and filling the Soul with *all the fulnesse of God*, it must needs be an enriching grace. In the body there are *veins* that suck the Nourishment which comes into the stomack, and turn it into blood and spirits. Faith is such a sucking vein, that draws vertue from Christ, therefore is called *a precious faith*, 2 Pet. 1. 1.

2. Faith hath more of Christs benefits annexed to it, because it is the most humble grace. If Repentance should fetch justification from Christ, a man would be ready to say, This was for my tears; but faith is humble, it is an *empty hand*, and what merit can be in that? Doth a poor man reaching out his hand,

merit an Alms? So that because faith is humble, and gives all the glory to Christ, and Free-grace, hence it is God hath put so much honour upon it; this shall be the grace to which Christ and all his merits belong.

Therefore above all graces, set faith a work in the Sacrament *. Faith fetcheth in all provisions. This is the golden Bucket that draws water out of the Well of life.

* *Per fidem Christi sanguinem sugimus, & inter redemptoris nostri vulnera linguam figimus.* Cypr.

But there is a Bastard-faith in the World. *Pliny* tells of a *Cyprian* stone, which is in colour and splendor like the Diamond, but it is not of the right kind, it will break with the Hammer: So there is a false faith which sparkles and makes a shew in the eye of the World, but it is not genuine, it will break with the Hammer of persecution. Therefore to prevent mistakes, that we may not be deceived, and think we believe when

we

we presume; I shall give you six differences between a sincere faith, which is the flower of the Spirit, and an hypocritical faith, which is the fruit of fancy.

1. An hypocritical faith is easily come by. It is like the seed in the Parable, which sprung up *suddenly**, *Mar.* 4. 5. A false faith shoots up without any convictions, and soul-humblings: As *Isaac* said, *Gen.* 27. 20. *How camest thou by thy Venison so soon?* So, how comes this man by his faith so soon? Sure it is of an heterogeneal nature, and will quickly wither away*: But true faith being an Outlandish Plant, and of an heavenly extract, is hardly come by; it costs many a sigh and tear, *Acts* 2. 37. This spiritual Infant is not born without pangs.

* εὐθέως.

* *Solent præcocia subito flaccescere.*

2. An hypocritical faith is afraid to come to tryal. The Hypocrite had rather have his faith *commended*, than *examined*. He can no more

endure a Scripture-tryal, than counterfeit Mettal can endure the Touchstone. He is like a man that hath stollen Goods in his House, and is very unwilling to have his House searched: So the Hypocrite hath gotten some stollen Goods which the Devil hath helped him to, and he is loth to have his heart searched; whereas true faith is willing to come to a tryal, *Psal.* 26. 2. *Examine me O Lord, and prove me, try my reins and heart.* *David* was not afraid to be tryed by a Jury; No, though God himself were one of the Jury. Good Wares are never afraid of the light.

3. An hypocritical faith hath a slight esteem of true faith. The Hypocrite hears others speak in the commendation of faith, but he wonders where the vertue of it lies; he looks upon faith as a Drugg, or some base Commodity that will not off; he will part with all the faith he hath,

for

for *a piece* of silver; and perhaps it might be dear enough of the price: But that man who hath true faith, he sets an high value upon it; he reckons this grace among his Jewels *. What incorporates him into Christ, but faith? What puts him into a state of Sonship, but faith? *Gal.* 3. 26. Oh *precious faith!* A Believer would not exchange his *shield of faith*, for a Crown of gold.

* *Plus fulget fides quam aurum.* Aug.

4. An hypocritical faith is lame on one hand *. With one hand it would take Christ, but it doth not with the other hand give up it self to Christ. It would take Christ by way of surety, but not give up it self to him by way of surrender; whereas true faith is impartial, it takes Christ as a Saviour, and submits to him as a Prince. Christ saith, With my body, and my blood I thee endow; and faith saith, With my soul I thee worship.

* *Sublata quacunque parte integrante tollitur totum.*

5. An hypocritical faith is im-

pure. The Hypocrite saith he believes, yet goes on in sin. He is all *Creed*, but no *Commandments*. He believes, yet will take Gods Name in vain. *Jer.* 3.4,5. *Wilt not thou cry unto me, My Father, thou art the guide of my youth! behold thou hast done evil things as thou couldst.* These Impostors would call God their Father, yet sinned as fast as they could. For one to say he hath faith, yet lives in sin, is as if a man should say he were in health, yet his vitals are perished; but a true faith is joined with sanctity. 1 *Tim.* 3. 9. *Holding the mystery of faith in a pure Conscience.* The Jewel of faith is alwayes put in the Cabinet of a good Conscience. The Woman that touched Christ by faith, felt an healing vertue come from him: Though faith doth not wholly *remove* sin, yet it *subdues* it.

6. An hypocritical faith is a dead faith, it tasts no sap, or sweetness

nesse in Christ. The Hypocrite tasts something in the *Vine* and *Olive*, he finds contentment in the carnal luscious delights of the World, but no sweetnesse in a promise; the Holy Ghost himself is spiritlesse to him. That is a dead faith, which hath no sense or taste: But true faith finds much delectation in heavenly things. The Word is sweeter than the Honey-comb, *Psal.* 19. 10. Christs love is better than Wine, *Cant.* 1. 2. Thus we see a difference between the true faith and the spurious. How many have thought they have had the *live Child* of faith by them, when it hath proved the *dead Child*. Take heed of presumption, but cherish faith: Faith applies Christ, and makes a spiritual concoction * of his body and blood. This Supper was intended chiefly for Believers*. Christs blood to an unbeliever, is like *Aqua vitæ* in a

* *Accedis ad Christum non carne sed corde, edis Christum non dente sed fide.* Aug.

* Luk. 22. 19.

dead mans mouth, it loseth all its vertue.

11. 11. We must come to the Lords Table with *charitable hearts*. 1 *Cor.* 5. 7. *Purge out therefore the old leaven.* The leaven of malice will sowre the Ordinance to us. Though we must come with *bitter tears*, yet not with *bitter spirits*. The Lords Supper is ἀγάπη, a Love-feast *. Christs blood was shed, not only to reconcile us to God, but one to another. Christs body was broken to make up the breaches among Christians. How sad is it, that they who profess they are going to eat Christs flesh in the Sacrament, should tear the flesh one of another! 1 *John* 3. 15. *Whosoever hateth his brother, is a Murderer.* He who comes to the Lords Table in hatred, is a *Judas* to Christ, and a *Cain* to his brother. What benefit can he receive at the Sacrament, whose heart is invenomed with

* ἀναλαβόντες ἓν πρόσωπα γίνεσθε μίμηται ἀγάπης τοῦ Χριστοῦ, &c. Ignatius ad Trall.

with malice? If one drinks down poyson, and presently takes a Cordial, surely the Cordial will do him no good. Such as are poysoned with rancour and malice, are not the better for the Sacrament-cordial; he that doth not come in charity to the Sacrament, hath nothing of God in him, for *God is love*, 1 John 4. 19. He knows nothing of the Gospel savingly, for it is *a Gospel of peace*, Eph. 6. 15. He hath none of the wisdom which comes from Heaven, for that is *gentle*, and *easie to be entreated*, Jam. 3. 17. Oh that Christians were ἐδραιωμένοι ἐν ἀγάπῃ (as *Ignatius* speaks) rooted and cemented together in love. Shall Devils unite, and Saints divide? Did we thus learn Christ? Hath not the Lord Jesus loved us to the death? What greater reproach can be cast upon such a loving Head, than for the Members to *smite one against another*? The good Lord put out the fire of contention, and kindle the

the fire of love and amity in all our hearts.

12. 12. We must come hither with *praying hearts.* Every Ordinance, as well as every *creature*, is *sanctified by prayer* *. Prayer turns the Element into spiritual Aliment*. When we send the Dove of Prayer to Heaven, it brings an Olive-leaf in its mouth. We should pray that God would enrich his Ordinance with his presence; that he would make the Sacrament effectual to all those holy ends and purposes for which he hath appointed it; that it may be the feast of our graces, and the funeral of our corruptions; that it may be not only a sign to represent, but an instrument to convey Christ to us, and a Seal to assure us of our heavenly Joynture. If we would have the fat and sweet of this Ordinance, we must send prayer before, as an Harbinger, to bespeak a blessing.

* 1 Tim. 4. 5.

* *Oratio mutat elementum in alimentum.*

Divers

Divers are so distracted with worldly cares, that they can scarce spare any time for prayer, before they come to the Sacrament. Do they think the Tree of blessing will drop its fruit into their mouth, when they never shaked it by prayer? God doth not set his mercies at so low a rate, as to cast them away upon those that do not seek them *. *Ezek. 36. 37.

Nor is it enough to pray, but it must be with heat and intenseness of soul. *Jacob* wrestled in prayer. *Gen.* 32. 24. Cold prayers, like cold Suitors, never speed. Prayer must be with *sighs* and *groans* *, *Rom.* 8. 26. It must be *in the Holy Ghost*, Jude 20. He who will speak to God, saith St. *Ambrose*, must speak to him in his own language which he understands, that is, in the language of his Spirit. * *Deus suspiria audit.*

13. And lastly, we must come to the Lords Table with self-denying hearts. When we have prepared our selves 13.

selves in the best manner we can, let us take heed of trusting to our preparations. *Luke* 17.15. *When ye shall have done all these things which are commanded you, say, We are unprofitable servants.* Use duty, but do not idolize it. We ought to use duties to fit us for Christ, but we must not make a Christ of our duties. Duty is the golden path to walk in, but not a silver Crutch to lean on. Alas, what are all our preparations? God can spie an hole in our best garments*. *Isa.* 64. 6. *All our righteousnesses are as filthy rags.* When we have prepared our selves as hoping in Gods mercy, we must deny our selves as deserving his Justice. If our holiest services be not sprinkled with Christs blood, they are no better than shining sins, and like *Vriahs* letter, they carry in them the matter of our death. Use duty, but trust to Christ and Free-grace for acceptance. Be like *Noahs* Dove;

* *Væ homini si eum trutina discutias*, &c. Aug.

dove; she made use of her wings to fly, but trusted to the Ark for safety.

We see how we are to be qualified in our addresses to the Lords Table. Thus coming, we shall meet with embraces of mercy. We shall have not only a *representation*, but a *participation* of Christ in the Sacrament; we shall carry away not only *panem*, but *salutem*; we shall be *filled with all the fulness of God* *.

* Ephes. 3. 19. 1 *Bran.* 4.

4. Hath Jesus Christ made this Gospel-banquet? Is he both the founder and the Feast? Then let poor doubting Christians be encouraged to come to the Lords Table. Satan would hinder from the Sacrament, as *Saul* did the people from eating honey, 1 *Sam.* 14. 26. But is there any soul that hath been humbled and bruised for sin, whose heart secretly pants after Christ, but yet stands trembling, and dares not approach to these holy mysteries? let me encourage that soul to come: *Mar.* 10. 49. *Arise, he calleth thee.*

Ob-

Object. 1. But I am sinful and unworthy, and what should I meddle with such holy things?

Answ. Who did Christ dye for but such? 1 *Tim.* 1. 15. *He came into the world to save sinners.* He took our *sins* upon him, as well as our *nature*, Isa. 53. 4. *He bare our griefs.* In the Hebrew it is, חליינו *our sicknesses.* See thy sins (saith *Luther*) upon Christ*, and then they are no more thine, but his. Our sins should humble us, but they must not discourage us from Christ; the more diseased we are, the rather we should step into this *Pool of Siloam.* Who doth Christ invite to the Supper, but the *poor, halt, maimed? Luke* 14. 21. That is, such as see themselves unworthy, and flie to Christ for Sanctuary. The Priest was to take a bunch of Hyssop, and dip it in blood, and sprinkle it upon the Leper, *Lev.* 14. 7. Thou who hast the leprosie of sin

* *Aspice peccata tua humeris Christi imposita, tum dices, peccata mea, non sunt mea, sed aliena.* Luth.

sin upon thee, yet if as a Leper thou dost loath thy self, Christs precious blood shall be sprinkled upon thee.

Object. 2. But I have sinned presumptuously against mercy? I have contracted guilt after I have been at the Lords Table, and sure Christs blood is not for me?

Resp. It is indeed grievous to abuse mercy: It was the aggravation of *Solomons* sin; his heart was turned from the Lord, *which had appeared unto him twice*, 1 Kings 11. 9. Presumptuous sins open the mouth of Conscience to accuse, and shut the mouth of Gods Spirit which should speak Peace: Yet cast not away your Anchor, look up to the blood of Christ; it can forgive sins against mercy. Did not *Noah* sin against mercy? who, though he had been so miraculously preserved in the flood, yet soon after he came out of the Ark, he was drunk. Did not *David* sin against mercy, when after God

God had made him King, he stained his soul with lust; and his robe with blood? Yet both their sins were washed away in that Fountain which is set open for *Judah* to wash in, *Zac.* 12. 1. Did not the Disciples deal unkindly with Christ in the time of his suffering? *Peter* denied him, and all the rest fled from his colours: *Mat.* 26. 56. *Then all the Disciples forsook him, and fled:* Yet Christ did not take advantage of their weakness, nor did he cast them off, but sends the joyful news of his *Resurrection* to them, *Mat.* 27. 7. And of his *Ascension*, John 20. 17. *Go to my Brethren, and say unto them, I ascend to my Father, and your Father.* And least *Peter* should think he was none of the number that should be interested in Christs love, therefore Christ dispatcheth away a special Message to *Peter* to comfort him: *Mar.* 16. 7. *Go tell the Disciples and Peter, that he goes before you into Galilee, there*

there shall you see him. So that where our hearts are sincere, and our turnings aside are rather from a defect in our *power*, than our *will*, the Lord Jesus will not take advantage of every failing, but will drop his blood upon us, which hath a voyce in it, which *speaks better things than the blood of Abel**. * Hebr. 12. 24.

Object. 3. But I find such a faintness and feebleness in my soul, that I dare not go to the Lords Table?

Resp. Thou hast the more need to go: Drink of *this Wine for thy often infirmities*, 1 Tim. 5. 23. Were it not strange for a man to argue thus; My body is weak and declining, therefore I will not go to the Physitian; he should the rather go. Our weakness should send us to Christ; his blood is *mortal* to sin, and *vital* to grace. Thou sayest thou hast defects in thy soul; if thou hadst none, there would be no need of a Mediator, nor

would Christ have any work to do: Oh therefore turn thy disputing into believing, be encouraged to come to this blessed Supper; Thou shalt find Christ giving forth his sweet influences, and thy grace shall flourish as an herb.

Object. 4. But I have often come to this Ordinance, and find no fruit: I am not filled with comfort.

Answ. God may meet thee in an Ordinance, when thou dost not discern it. Christ was with *Mary*, yet she did not know it was Christ. Thou thinkest Christ hath not met thee at his Table, because he doth not give thee comfort.

1. Though he doth not fill thee with comfort, he may fill thee with strength. We think we have no answer from God in a duty, unless he fill us with joy; yes, God may manifest his presence, as well by giving strength as comfort. If we have power from Heaven to foyle our corrupti-

ruptions, and to walk more closely and evenly with God, this is an answer from God. *Zac.* 10. 12. *I will strengthen them in the Lord.* If Christian, thou hast not Gods arm to embrace thee, yet if thou hast his arm to *strengthen* thee, this is the fruit of an Ordinance.

2. If God doth not fill thy heart with joy, yet if he fills thy eyes with tears, this is his meeting thee at his Table. When thou lookest upon Christ broken on the Cross, and considerest his love, and thy ingratitude, this makes the dew begin to fall, and thy eyes are like *the fish-pools in Heshbon* *, full of water: This is Gods gracious meeting thee in the Sacrament, bless his Name for it. It is a sign the Sun of righteousness hath risen upon us, when our frozen hearts melt in tears for sin.

* Cant. 4. 7.

3. If thy comforts are low, yet if the actings of thy faith be high, this is Gods manifesting his presence

in the Supper. The sensible tokens of Gods love are with-held, but the soul ventures on Christs blood; it believes that coming to him, he will hold out the golden Scepter *. This glorious acting of faith, and the inward quiet that faith breeds, is the blessed return of an Ordinance. *Mic. 7. 19. He will turn again, he will have compassion upon us.* The Churches comforts were darkned, but her faith breaks forth as the Sun out of a Cloud. *He will have compassion on us.* This acting of faith makes us in a blessed condition; Blessed are they which have not seen, yet have believed *.

* John 6. 37.

* Joh 20. 24.

Object. 5. But I cannot find any of these things in the Sacrament, my heart is dead and locked up, and I have no return at all.

Resp. Wait on God for an answer of the Ordinance. God hath promised to satiate the soul *. *Psal. 107. 9. He filleth the hungry soul with*

* *Promissa Dei cadunt in debitum.*

with goodness. If not with *gladness*, yet with *goodness*; the soul must be filled, or how can the promise be fulfilled? Christian, God hath said it, therefore wait. Wilt not thou believe God, unless thou hast a voice from Heaven? The Lord hath given thee his promise; and is it not as good security to have a Bill under a mans hand, as to have it by word of mouth? Be content to wait awhile, mercy will come. Gods mercies in Scripture, are not called *speedy mercies*, but they are *sure mercies*, Isa. 55.3.

5. Hath Christ given us his body and blood? Then when we are at this Gospel-Ordinance, let us remember the Lord Jesus there. The Sacrament is a Christ-remembring Ordinance. 1 *Cor.* 11.25. *This do in remembrance of me* *. God hath appointed this spiritual festival, to preserve the living memory of our dying Saviour. A Sacrament day is a Commemoration day. 1. Re- 5. *Bran.*

* ἀνάμνησιν in mei commemorationem, reddit Ambrosius.

1. Remember Christs Passion *. *Lam.*3. 19. *Remembring the wormwood and the gall.* I may a little alter the words, *Remembring the vineger and the gall.* If the Manna was to be kept in the Ark, that the memory of it should be preserved: How should the death and suffering of Christ be kept in our minds, as a memorial, when we are at the Table of the Lord?

* *Memoriam passionis meæ, animis vestris recolite.* Estius in loc.

2. Remember the glorious benefits we receive from the broken body of Christ. We usually remember those things which are advantagious to us. Christs broken body is a Screen to keep off the fire of Gods wrath from us; Christs body being broken, the Serpents head is broken. Christ being broken upon the Cross, a Box of precious Jewels is broken open: Now we have access to God with boldness; the blood of the Cross hath made way to the Throne of Grace: Now we

are

are made Sons and Heirs; and to be Heir to the Promise, is better than to be Heir to the Crown. Christ having dyed, we are made near akin to the blessed Trinity; we are candidates and expectants of glory. The bloody way of the Cross, is our *via lactea*, our milky way to Heaven. Jesus Christ drank Gall, that we might drink the honey streams of *Canaan*. His Cross was stuck full of Nails, that our Crown might be hung full of Jewels. Well may we remember Christ in the blessed Sacrament.

But it is not the bare remembrance of Christs death is enough. Some who have a natural tenderness of spirit, may be affected with the History of Christs Passion; but this remembrance of Christ hath little comfort in it. Let us remember Christ in the Sacrament aright.

1. Let us remember Christs death with joy. *Gal.* 6. 14. *God*

forbid that I should glory, save in the Cross of our Lord Jesus Christ. When we see Christ in the Sacrament crucified before our eyes, we may behold him in that posture as he was in upon the Cross, stretching out his blessed arms to receive us. O what matter of triumph and acclamation is this! Though we remember our sins with grief, yet we should remember Christs sufferings with joy. Let us weep for those sins which shed his blood, yet rejoyce in that blood which washeth away our sins.

2. Let us so remember Christs death, as to conform to his death. *Phil.* 3. 10. *That I may be conformable to his death.* Then we remember Christs death aright, when we are dead with him; our pride and passion are dead. Christs dying for us, makes sin dye in us: Then we rightly remember Christs crucifixion, when we are crucified with him; we are dead to the pleasures and

and preferments of the World. *Gal.* 6. 14. *The world is crucified unto me, and I unto the world.* *Bran.6.*

6. If Jesus Christ hath given us this soul-festival for the strengthning of grace; let us labour to feel some vertue flowing out of this Ordinance to us; let not the Sacrament be *a dry breast.* It were strange if a man should receive no nourishment by his food. It is a discredit to this Ordinance, if we get no *encrease of grace.* Shall *leanness* enter into our souls, at a *feast of fat things?* Christ gives us his body and blood for the augmenting of Faith; he expects that we should reap some profit and income; and that our weak minute faith, should flourish into a great faith. *Mat.* 15.28. *O woman, great is thy faith!* It were good to examine, whether after our frequent celebration of this holy Supper, we have arrived at a *great faith.*

Quest.

Quest. How may I know whether I have this great Faith?

Resp. For the Solution of this, I shall lay down six eminent Signs of a *great Faith*; and if we can shew any one of them, we have made a good proficiency at the Sacrament.

1. *Sign.* 1. A great Faith can trust God without a pawn; it can rely upon Providence in the deficiency of outward supplies. *Hab.* 3.17,18. *Although the Figtree shall not blossom, neither shall fruit be in the Vines, the labour of the Olive shall fail,* &c. *yet will I rejoyce in the Lord,* &c. An Unbeliever must have something to feed his senses, or he gives up the ghost. When he is at his *wealths end*, he is at his *wits end*. Faith doth not question but God will provide, though it sees not which way provisions should come in. Faith doth not fear Famine*: God hath set his Seal to it, *Verily thou shalt be fed, Psal.* 37.3. Faith puts the Bond in suit.

* *Fides famem non formidat.*

suit. Lord, saith Faith, Wilt thou feed the Birds of the Aire, and wilt not thou feed me? Shall I want, when my Father keeps the Purse? A good Christian with the Rod of Faith, smites the Rock in Heaven, and some honey and oyle comes out for the recruiting his present necessities.

2. A great Faith is a wonder-working Faith. It can do those things which exceed the power of Nature. A great Faith can open heaven, it can overcome the world*; it can master a complexion sin*; it can prefer the glory of God before secular interest*; it can rejoyce in affliction*; it can bridle the intemperancy of passion; it can shine forth in the hemisphere of its relations; it can do duties in a more refined sublimated manner, mixing love with duty, which mellows it, and makes it taste more pleasant. It can antedate glory*, and make things at

2. *Sign.*

* 1 Joh. 5. 4.
* 2 Sam. 22. 24.
* Rom. 9. 1.
* 1 Thess. 1. 6.

* *Fides attingit inaccessa, prospicit novissima.*

at the greatest distance to unite. Thus the Springhead of Faith riseth higher than Nature. A man by the power of Nature can no more do this, than Iron can of it self swim, or the Earth ascend.

3. *Sign.* 3. A great faith is firm and stedfast; weak faith is frequently shaken with fears and doubts. A great Faith is like an *Oak*, that spreads its roots deep, and is not easily blown down. *Col.* 2. 7. A great Faith is like the Anchor, or Cable of a Ship, that holds it steddy in the midst of storms *. A Christian who is steeled with this heroick Faith, is setled in the Mysteries of Religion. The Spirit of God hath so firmly printed heavenly Truths upon his heart, that you may as well remove the Sun out of the Firmament, as remove him from those holy principles he hath sucked in. Behold here, a Pillar in the Temple of God *.

* ἀσφαλὲς ἡ πίστις τὴν διάνοιαν ἀνέχουσα. Chrysost.

* Rev. 3. 12.

4. A

4. A great Faith can trust in an angry God; it believes Gods love through a frown *. A vigorous Faith, though it be repulsed and beaten back, yet it will come on again *, and press upon God with an holy obstinacy. The Woman of *Canaan* was three times repulsed by Christ, yet she would take no denial from him; she turns *discouragements* into *arguments*, and made a fresh onset upon Christ, till at last by the power of Faith she overcame him. *O woman, great is thy faith, be it unto thee as thou wilt*, Mat. 15. 28. The Key of her Faith unlocked Christs bowels, and now she may have what she will from him. When once she had gotten his heart, she might have his treasure too.

4. *Sign.*

*Jonah 2. 4.

* πολεμουμένη αὐξανομένη.

5. A great Faith can swim against Tyde; it can go cross to sense and reason. Corrupt reason saith as *Peter*, *Master, pity thy self*; Faith saith, It is better to suffer, than sin.

5. *Sign.*

Rea-

Reason consults safety, Faith will hazard safety, to preserve sanctity. A believer can sail to heaven, though the Tyde of *Reason*, and the Wind of *Temptation* be against him *.

* τοῦ πνεύματος κρείας χορηγίας εἰς τὸ ἀναβῆναι πρὸς τὸ ὕψος τῆς πίστεως, καὶ τῶν λογισμῶν τὴν ἀσθένειαν ἀτιμῶσαι. Chrysostom.

Abraham in the case of sacrificing his son, did not call reason to the Councel-board: When God said, *Offer up thy son Isaac*, it was enough to pose not only fleshly wisdom, but even faith too; for here the commands of God did seem to interfere. In one command the Lord said, *Thou shalt not murder*; and behold here a quite contrary command, *Offer up thy son*. So that *Abraham* in obeying one command, seemed to disobey another.

Besides *Isaac* was a son of the Promise; the Messiah was to come of *Isaacs* line *; and if he be cut off,

* Hebr. 11.18.

off, where shall the World have a Mediator? Here was enough to amuse, and puzzle this holy Patriarch; yet *Abrahams* faith unties all these knots, and the bloody knife is made ready.

Abraham believed that when God called for it, it was not *Murder*, but *Sacrifice*; and that the Lord having made a promise of Christs springing out of *Isaacs* loins, rather than the promise should fall to the ground, God could raise up seed out of *Isaacs* ashes. Here was a Gyant-faith, which God himself did set a Trophy of honour upon. *Gen.* 22. 16. *By my self have I sworn, saith the Lord, for because thou hast done this thing, and hast not with-held thy son thine only son, that in blessing I will bless thee*, &c.

* οὐκ ἐσφαξεν ἀ χειρ, ἀλλ' ἐσφαξεν ἡ πιστις.

6. A great Faith can bear great delayes. Though God doth not give a present answer to prayer, faith believes it shall have an answer in due

6. Sign.

due time. A weak faith is soon out of breath, and if it hath not the mercy presently, it begins to faint; whereas he who hath a strong puissant faith, *doth not make haste*. * Isa. 28. 16. A great faith is content to stay Gods leisure. Faith will trade with God for time. Lord, saith faith, if I have not the mercy I want instantly, I will trust longer; I know my money is in good hands; an answer of peace will come. Perhaps the mercy is not yet ripe, or perhaps I am not ripe for the mercy. Lord, do as it seems good in thine eyes. Faith knows that the most tedious Voyages have the richest returns, and the longer mercy is in expectation, the sweeter it will be in fruition*.

* Quo longius defertur eo suavius lætatur.

Behold here *a glorious faith*; if we have such a faith as this to shew, it is a blessed fruit of our Sacramental converse with God.

But

But I would not discourage In- *Caution.*
fant-believers. If your grace be not risen to the bigness and proportion of a great Faith, yet if it be of the *proper kind*; it shall find acceptance. God who bids us receive *him* who is *weak in faith* *, will not himself refuse him. If your Faith be not grown to a *Cedar*, yet if it be a *bruised Reed*, it is too good to be broken, *Mat.* 12. 20. A weak Faith can lay hold on a strong Christ. A Palsie hand may tye the Knot in Marriage.

* Rom. 14. 1.

Only, let not Christians rest in lower measures of grace, but aspire after higher degrees. The stronger our Faith, the firmer our Union with Christ, and the more sweet influence we draw from him.

This is that which honours the blessed Sacrament, when we can shew *the encrease of grace*; and being strong in faith, bring glory to God *.

* Rom. 4. 17.

Bran. 7. 7. Hath Jesus Christ provided such a blessed Banquet for us? He doth not Nurse us abroad, but feeds us with his own breast, nay blood; let us then study to answer this great love of Christ. 'Tis true, we can never parallel his love; yet let us shew our selves thankful. We can do nothing *satisfactory*, but we may do something *gratulatory*. Christ gave himself a sin-offering * for us, let us give our selves a thank-offering to him *. If a man redeem another out of Debt, will not he be grateful? How deeply do we stand obliged to Christ, who hath redeemed us from Hell *!

* ἱλαστήριον.

* χαριστήριον.

* *Cum ei donavero quicquid sum, quicquid possum, nonne est tanquam stirpilla ad solem, gutta ad fluvium, granum ad acervum? non habeo nisi minuta duo, corpus & animam,* &c. Bern. flor.

And let us shew our thankfulness four wayes.

1. By

1. By *Courage.* Christ hath set us a Copy; he did not fear men, but *endured* the Cross, and *despised the shame.* Let us be steeled with courage, being ready to suffer for Christ, which is (as *Chrysostom* speaks) to be baptized with a Baptism of blood. Did Christ bear the wrath of God for us, and shall not we bear the wrath of men for him? It is our glory to suffer in Christs quarrel. 1 *Pet.* 4. 14. *The Spirit of God, and of glory resteth upon you* +. Let us pray for furnace-grace: Be like those three Children, *Dan.* 3. 17. *Be it known to thee O King, that we will not serve thy gods.* They would rather *burn*, than *bow.* Oh that such a spirit as was in *Cyprian*, might survive in us! who, when the Proconsul would have tempted him from Religion,

* οὐκ οὕτως ἐστὶ λαμπρὸς ὁ οὐρανὸς τῷ χώρῳ τῶν ἄστρων, ὡς τὰ σώματα τῶν μαρτύρων τῷ χώρῳ τῶν τραυμάτων κοσμούμενα. Chrysost.

and said to him, *Consule tibi, Consult for thy safety:* saith *Cyprian,* In so just a cause there needs no consultation. When the sentence for his death was read, he replied, *Deo Gratias, Thanks be to God* *. We know not how soon an hour of Temptation may come; oh remember Christs body was broken, his blood poured out; we have no such blood to shed for him, as he shed for us.

* *Serm. Aug. de Cypr.*

2. Let us shew our thankfulness to Christ by fruitfulness*. Let us bring forth the sweet fruits of patience, heavenly-mindedness, good works. This is *to live unto him who dyed for us,* 2 *Cor.* 5. 15. If we would rejoyce the heart of Christ, and make him not repent of his sufferings, let us be fertil in obedience. The wise men did not only worship Christ,

* *Lignum aridum factus eras in Adamo, sed per gratiam Christi pomifera arbor pullulasti.* Ambros. de Sacramento.

Christ, but presented unto him gifts, *Gold* and *Frankincense*, *Mat.* 2.11. Let us present Christ with the best fruits of our Garden, let us give him our *love*, that flower of delight. The Saints are not only compared to Stars for their knowledge, but Spice-trees for their fertilness. Christ delighted in the breasts of his Spouse, because they were *like Clusters of Grapes*, Cant. 7.7. The blood of of Christ received in a spiritual manner, is like the *water of jealousie*, which had a vertue both to *kill* and *make fruitful** . Christs blood kills sin, and makes the heart fructifie in grace.

* Numb. 5.27,28.

3. Let us shew our thankfulness to Christ by Zeal. How zealous was Christ for our Redemption! Zeal turns a Saint into a Seraphim. A true Christian hath a double Baptism, of water, and

fire, he is baptized with the fire of zeal *. Be zealous for Christs Name and Worship. *Zeal is encreased by opposition*; it cuts its way through the Rocks. *Zeal loves Truth most, when it is disgraced and hated.* Psal. 119. 126, 127. *They have made void thy Law, therefore I love thy Commandments above gold.*

* *Zelus est gradus intensus puræ affectionis.*

How little thankfulness do they shew to Christ, who have no zeal for his Honour and Interest! They are like *Ephraim*, *Hosea* 7. 8. *Ephraim is a Cake not turned.* Baked on one side, and Dough on the other. Christ doth most abominate a lukewarm temper: *Revel.* 3. 15. He is even sick of such Professors. They who write of the scituation of *England*, say, that it is seated between the torrid and frigid Zone, the Climate is neither very hot nor cold. I wish this

this were not the temper of the people, and that our hearts were not too like the Climate we live in. The Lord cause the fire of holy zeal to be alwayes burning upon the Altar of our hearts.

4. Let us shew our thankfulness by universal subjection to Christ. This is to make the Lords Supper in a spiritual sense, *a feast of dedication* *, when we renew our Vows, and give up our selves to Gods service. *Psal.* 116. 16. *Truly I am thy servant, I am thy servant:* Lord, all I have is thine; My head shall be thine to study for thee; my hands shall be thine to work for thee; my heart shall be thine to adore thee; my tongue shall be thine to praise thee.

* ἐγκαίνια ἑορτη. Suidas.

8. If Jesus Christ hath provided so holy an Ordinance as the Sacrament, let us walk sutably to it. Have we received Christ in- *Bran.* 8.

to our hearts? let us shew him forth by our heavenliness.

1. Let us shew forth Christ by our heavenly words. Let us speak *the language of Canaan.* When the Holy Ghost came upon the Apostles, they spake with other tongues, *Acts* 2. 4. While we speak the words of grace and soberness, our lips smell as a perfume, and drop as honey.

2. Let us shew forth Christ by our heavenly affections. Let our sighs and breathings after God, go up as a cloud of incense. *Col.* 3. 2. *Set your affections on things above.* We should do by our affections, as the Husbandmen do by their Corn; if the Corn lie low in a damp Room, it is in danger to corrupt; therefore they carry it up into their highest Room, that it may keep better. So our affections, if set upon the Earth, are apt

apt to corrupt, and be unsavoury; therefore we should carry them up on high above the World, that they may be preserved pure; breath after fuller discoveries of God, desire to attain unto the *resurrection of the dead*, Phil. 3. 11. The higher our affections are raised towards Heaven, the sweeter joy we feel. The higher the Lark flies, the sweeter it sings.

3. Let us shew forth Christ by our heavenly Conversation: *Phil.* 3. 20. Hypocrites may in a pang of Conscience have some good affections stirred, but they are as flushings of heat in the face, which go and come. But the constant tenor of our life must be holy. We must shine forth in a kind of angelical sanctity. As it is with a piece of Coyn, it hath not only the Kings Image within the Ring, but his superscription without:

without; So it is not enough to have the image of Christ in the heart, but there must be the superscription without, something of Christ must be written in the life.

The scandalous lives of many Communicants are a reproach to the Sacrament, and tempt others to Atheism. How odious is it, that those hands which have received the sacred Elements, should take Bribes! That those eyes, which have been fill'd with tears at the Lords Table, should afterwards be filled with Envy! That those teeth, which have eaten Holy Bread, should grind the faces of the Poor! That those lips, which have touched the Sacramental Cup, should salute an Harlot* ! That that mouth which hath drunk Consecrated Wine, should be full of Oaths! That they who seem to deifie Christ

* *Sunt lotis manibus, sed illotis operibus.* Bern.

Christ in the Eucharist, should vilifie him in his Members! In a word, That such who pretend to eat Christs body, and drink his blood at Church, should *eat the bread of wickedness*, and *drink the wine of violence in their own houses! Prov.* 4. 17. These are like the *Italians* I have read of, who at the Sacrament are so devout, as if they believed God to be in the bread; but in their lives are so profane, as if they believed not God to be in Heaven. Such as these are apt to make the World think that the Gospel is but a fancy, or religious Cheat. What shall I say of them? They do with *Judas*, receive the Devil in the *Sop*, and are no better than *Crucifiers** of the Lord of Glory. As their sin is heinous, so their punishment will be proportionable. 1 *Cor.* 11. 29. *They eat and drink damna-*

* *Conculcant Dominum, & sanguinem dulcissimæ vitis ducunt pollutum.* Bern.

damnation to themselves. If one of the Vestal Nunns who had vowed her self to Religion were defloured, the *Romans* caused her to be buried alive*. Such as have a Sacramental vow upon them, yet afterwards deflour the Virginity of their souls by scandalous sins, God will bury them alive in the flames of Hell.

*Plutarch.

Oh that such a lustre and majesty of holiness did sparkle forth in the lives of Communicants, that others may say, *These have been with Jesus!* And their Consciences may lie under the power of this conviction, that the Sacrament hath a confirming and a transforming vertue in it!

Use 4. Consolation. 4. The fourth Use is of comfort to Gods people.

1. From

1. From Christs body broken, and his blood poured out, we may gather this comfort, That it was a glorious Sacrifice.

1. It was a Sacrifice of infinite merit. Had it been only an Angel that suffered; or had Christ been onely *a meer man*, (as some do blasphemously dream *) then we might have despaired of salvation; but he suffered for us who was God as well as man *. Therefore the Apostle calls it expresly, *Sanguis Dei, the blood of God, Acts* 20. 28. It is man that sins, it is God that dyes. This is a soveraign Cordial to Believers. Christ having poured out his blood, now Gods justice is compleatly satisfied. God was infinitely more contented with Christs suf- 1.

* *Poterit hæc opinio Hebioni convenire, qui nudum hominem*, &c. Tertullian.

* *Non fuit ψιλὸς ἄνθρωπος, sed Deus ἄνθρωπος.*

sufferings upon Mount *Calvary*, than if we had lain in Hell, and undergone his wrath for ever. The blood of Christ hath quenched the flame of Divine fury: And now what should we fear? All our Enemies are either reconciled, or subdued; God is a reconciled Enemy, and sin is a subdued Enemy. *Who shall lay any thing to the charge of Gods Elect? It is Christ that dyed*, Rom. 8. 34. 'Tis reported when Satan once appeared to *Luther*, and thought to affright him, *Luther* shewed him that Scripture, *Gen.* 3. 15. *I will put enmity between thee and the woman, and between thy seed and her Seed, it shall bruise thy head*; whereupon Satan vanished. So when the Devil shall accuse us, let us shew him the Cross of Christ. When he brings his *Pensill*, and goes to paint our sins in their colours, let us bring

bring the *Sponge* of Christs blood, and that will wipe them out again. All Bonds are cancel'd; whatsoever the Law hath charged upon us, is discharged. The debt-book is crossed with the blood of the Lamb.

3. It was a Sacrifice of eternal extent. The benefit of it is perpetuated. *Hebr.* 9. 12. *He entred in once into the holy place, having obtained eternal redemption for us*[1]. Therefore Christ is said to be *a Priest for ever*; Hebr. 5. 6. because the vertue and comfort of his Sacrifice abides for ever.

[1] Innuit apost. Christi Sacrificium ad veram λύτρωσιν, semperque mansuram valuisse. Estius.

2. Christs blood being shed, Believers may lay claim to all heavenly priviledges. Wills are ratified by the death of the Testator. *Hebr.* 2.

Hebr. 9. 17. *A Testament is of force after men are dead.* It is observable in the Text, Christ calls his blood, *The blood of the New Testament**. Christ made a Will or Testament, and gave rich Legacies to the Saints, pardon of sin, grace and glory; the Scriptures are the Rolls wherein these Legacies are registred, Christs blood is the sealing of the Will. This blood being shed, Christians may put in for a Title to these Legacies. Lord, pardon my sin, Christ hath dyed for my pardon. Give me grace, Christ hath purchased it by his blood. The Testator being dead, the Will is in force. Christian, Art thou not filled with joy? Art thou not possessed of Heaven? yet thou hast this confirmed by Will. A man that hath a *Deed sealed*, making over such Lands and Tenements after the expirement of a few

* *Sanguis quo fœdus solennitèr sancitur.* Grotius.

few years, though at present he hath little to help himself with; yet he comforts himself when he looks upon his sealed Deed, with hopes of that which is to come. So though at present we enjoy not the priviledges of consolation, and glorification, yet we may chear our hearts with this, *the Deed is sealed*, the Will and Testament is ratified by the blood-shedding of Christ.

3. Is Christs blood shed? here is comfort against death. A dying Saviour sweetens the pangs of death*. Is thy Lord crucified? be of good comfort, Christ by dying hath overcome death. He hath cut the *lock* of sin, where the strength of death lay. Christ hath knocked out the teeth of this Lyon. He hath pulled the thorn out of death, that it cannot prick a 3.

* *Mors obiit morte Christi.*

Believers Conscience. *Hosea* 13. 14. *O death, I will be thy plague.* Christ hath disarmed death, and taken away all its deadly weapons, that though it may *strike*, it cannot *sting* a Believer. Christ hath drawn the poyson out of death; nay, he hath made death friendly *. This *pale Horse* carries a Childe of God home to his Fathers house. Faith gives a propriety to Heaven, death gives a possession. What sweet comfort may we draw from the Crucifixion of our Lord! his precious blood makes the pale face of death to be of a ruddy and beautiful complexion.

* *Mortis aculeum retudit Christus, & vim infregit, jamque fit peccati abolitio, & ad vitam meliorem transitio.* Rivet. in Gen. c. 2. Exercit. 21.

Use 5. *Terror.* *Use ult.* Here is a dark side of the Cloud to all profane persons who live and dye in sin; they have no part in Christs blood. Their

Their condition will be worse, than if Christ had not dyed: Christ who is a Loadstone to draw the Elect to Heaven, will be a Milstone to sink the wicked deeper in Hell. There is a Crew of sinners who slight Christs blood, and swear by it; let them know his blood will cry against them. They must feel the same wrath which Christ felt upon the Cross; and because they cannot bear it at once, they must be undergoing it to Eternity *. So unconceivably torturing will this be, that the damned know not how to endure it, nor yet how to avoid it.

* 2 Thess. 1. 9.

Sinners will not believe this till it be too late. The Mole is blind all its life, yet, as *Pliny* saith, it begins to see when it dyes *. Wicked men while they live, are *blinded* by the *god of this world* *; but

* *Oculos incipit aperire moriendo quos clausos habuit vivendo.*

* 2 Cor. 4. 4.

but when they are dying, the eye of their Conscience will begin to be opened, and they shall see the Wrath of God flaming before their eyes, which sight will be but a sad Prologue to an Eternal Tragedy.

Benefits of the Sacrament [or Promises.] p. 21, 22. Compare p. 111–113.

Six differences between a sincere and an hypocritical Faith. p. 67–72.

The Hypocrite is all Creed, but no Commandments. p. 70. [So also the Antinomian.]

Answers to Objections for not coming to the Lord's Table. p. 78–85.

How we are to remember Christ in the Sacrament. p. 85–89.

Six signs of strong Faith. p. 90–96.